DECEMBER 1979-JANUARY 1980

youth MAGAZINE

CELEBRATING THE FUTURE

1980 Poster Calendar
Hopeful Hippo Poster
Planning Your Future
In Search for Meaning
Science Fiction Films
Radical Health Workers

inside youth

What do the 1980's hold for you? After all, the next ten years come at a critical time in shaping your own personal lives. Your guesses about the future are as good as ours, but here's our attempt:

• A lower teen-age population in the next ten years means declines in high school and college enrollments, decrease in crime (over half of today's crime is by under-25 youth), and better job chances for graduates.

• The home will become an entertainment center with cable TV offerring 100 channels, video-tape cassettes, giant TV screens, home computers, etc.

• The family will be tested by more inflation, working mothers, domesticated fathers, single parents food eateries and time-savin gets for fast-moving clans.

• Many Americans will move the North and East to the Sou West, especially to Calif Texas, and Florida.

• Improved health will enlarg

youth magazine

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portion of the retired and the erly.

spiritual hunger will be fed by a ire for fuller meaning in life, ding to a growth in religion, peration among faiths, and the nand for moral discipline over h forces as technology and ernment which now control so ch of our lives.

mitations of natural resources, fare of the people, and world tics will force higher fuel prices, eased production of fuel substis and energy-saving cars and nes, more and improved public nsportation, lower costs of rgy alternatives (especially ar), and growing caution over of these resources, especially lear energy.

ne wage-earner—whether blue white collar—will dominate the stern economy.

arty politics will change as ple realize that solutions of the t are not facing the reality of the sent.

• The unanswered questions of the 60's, avoided in the 70's, will re-surface in the 80's.

• Global peace will not be molded by military might or guerilla tactics because moral, economic, political, and educational forces will begin to control Third World dreams.

• The humanity in every individual will be protected more than ever—whether children, women, minorities, poor, handicapped, dispossessed—all of us are human.

That's our guess for the 80's. What's yours?

This combined issue of YOUTH Magazine bridges two decades—it's the last of the 70's and the first of the 80's.

Happy 1980's to you!

Herman Ahrens Jr.

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'ING? Be sure to send us your old address new address six weeks ahead.

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Front cover photo by Greg Moyer

New Beautifu Mix

Florida young people who like to sing, da act and play musical instrum are celebrating their faith in a weel of rehearsing, study, fun, worship and perform

BY DONALD MIL

Have you ever wished that you could express your faith in a new way—in your own way, in a way that is meaningful both to you, as well as to others?

That's what some young p are trying to do in Florida with they call the "New Beautiful M draws young people from a away as 400 miles for a we

During the Sunday worship in the host church, the dance and choral groups combine talents in praise.

perience. Some call the "New eautiful Mix" (NBM) a group; me call it an event. In the venant of the NBM, the name, m, and theology are discussed. s "New," because each time that ung people gather, it is a fferent combination of youth and source people. It is a "Mix," ecause there is a mixture of ages, lents, and interests and they me from all areas of Florida. It's Beautiful," because in each event e Christ spirit is felt, it is a faith perience, and the uniting warmth Christian community is present.

What's it like?

On Saturday evening senior high ung people begin arriving from cross the state of Florida. Some avel by car and van, others come bus and train. Their destination is time is Miami for another "New eautiful Mix" weekend event. The iami event, hosted by a local ngregation of the United Church Christ, is the eighth such NBM ent in a year and a half span. most a hundred youth show up— was the first time for more than lf of the young people. A dozen have never missed an event.

What's the appeal?

- "I like being with people who don't pretend who they're not, and I can be myself with them."
- "It's fun and there's meaning at the same time."
- "I like to get away from home and go different places and meet new people."
- "It's so great to be with people who really care for you."

How does it work?

The primary goal of NBM is to use the fine arts as resources for helping youth discover, develop and express their faith. It is most concisely described as a weekend Christian fine arts workshop and faith exploration event.

The fine arts workshops are developed around resource people in four areas of personal talent: Instrumental music, vocal music, drama and dance. From Friday evening through Saturday after-

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Rev. Donald Miller is Associate Minister at the Community Church, Vero Beach, Fla., and has served as coordinator of New Beautiful Mix events since its first events.

noon, both new and familiar material is introduced and developed in four workshop sessions totalling about eight hours.

The faith exploration part of the weekend happens in the activities that are interwoven between the workshops. These include activities in group process, devotions and Bible study as well as the material the fine arts group use and the concluding events.

The structure of these weekend events has been an evolving one, which presently includes two events on Sunday which conclude the weekend. One event is the Sunday morning worship of the host church and the other is a special afternoon performance for a cluster of churches. The settings and emphasis are quite different.

On Sunday morning the NBM participates with the host pastor and the local congregation in worship. The various fine arts groups assist in the different parts of the worship, but the planning and leadership is done by the host church. Instrumentalists may do some prelude or postlude music, the chorus may sing an anthem or two. The dancers usually interpret an anthem and the drama group, having one of the most difficult tasks, interprets the scripture lesson.

The cluster event on Sunday afternoon is a form of "worshipful celebration." Most of the material that the four arts groups have worked on during the weekend are arranged to fit the form of worship—praise, confession, hearing God's Word, responding to the

An NBM weekend aims to help young people discover and express their faith through drama, instrumental mu dance, and vocal music.

Word, dedication, and com sioning.

The end result is an enthusia handclapping, congregational ticipating celebration led by brassy dixie land jazz sounds o instrumentalists, the chorus its varying musical styles an talent and enthusiasm, the dan and their moving interpretatio instrumental and choral pieces the drama group with either a s of short dramas or a longer ski original material written by group. Each event has been ju a success by both the youth those with whom they have sh their faith.

Key theological themes are h lighted and interwoven through events of the weekend. They a

• Christian faith is a journey is more a process than an even

• Each person has special unique gifts from God and our t are to discover and use them.

• Each person has special w and self-appreciation.

• Each person needs to disc ways to share his/her faith.

By using small groups and sr group process, a strong sens Christian community devel through the weekend. The y progress from getting acqua with each other to Bible study

Weekenders rehearse in the vocal (left) and instrumental (below) workshops.

aith exploration in these small roups. The community building is urther developed in the fine arts roup.

The key event for the weekend is ot the Sunday events, but the aturday evening dress rehearsal. ressure builds from Friday evening hrough Saturday as each fine arts roup works at perfecting its parcular artistic discipline, and then n Saturday evening it is all put ogether. It is a time that is always illed with tension and anxiety as he groups try to fit their parts together and work out the rough parts, then suddenly it becomes a faith experience as the parts all come together. This long and tiring session is closed with worship and a reaffirming of the Covenant of the New Beautiful Mix. A large parchment copy of the Covenant is signed by new participants and a smaller copy given to each. Following this intense 28-hour period, the Sunday events are truly celebrations of personal and corporate faith.

The NBM had its beginning at the Lake Byrd Conference Center of the

United Church of Christ at an annual event called the Post-Christmas Senior High Retreat. Rev. Gary Miller, then Associate Conference Minister and former leader of the "Celebration Road Show," was the creator and leader of the first event.

I had been at this first event a observer/participant. I was a by Gary to work with him at f events because I had skill administration and group proc We had two weekend events d

HOW YOU CAN DO YOUR OWN "MIX":

For someone starting a NBM event, the dollar costs are not that great. Most of the resources needed are people resources and can be found in the local church or in the community.

It is important to have a good person to lead the group process and faith explorations because this sets the mood for the entire event. Many clergy persons have these skills. You should look for leaders of the fine arts workshops from within your local churches to ensure that they are theologically compatible to the sponsoring group. You can also find these people in the public school and in community fine arts groups.

Music is the most expensive and often most difficult to find. Much of our music came from local church libraries. There are many publishers of contemporary music. When selecting music, pay as much attention to the theology as music quality. When looking for instrumental music, it is best to order through a large music store. You usually can't tell if the music is usable until you see it, but it can always be sent back. Don't use simple music! You need to lenge the instrumental and groups. Occasionally, we nee arrange music for instruments the chorus has selected. There more people available who are to arrange music than you m realize.

When looking for a place to an event, we found that churches with a membership o or more could be easily adapte accommodate us. We use slee bags on the floor, charge a dollar fee to cover food and c expenses, and the host ch provides volunteers to prepare serve the food. Most churches c have showers, so we use showers at the beach or go to local YMCA on Saturday aftern The "Y" usually opens its gym pool at a very reasonable rate.

A planning committee of reso people, key youth and denom tional leaders is helpful in beginning, but unnecessary the program is established, if g communication exists between youth and the leaders.

—DON MIL

ith is a journey; it is ore a process than an ent. So the youth explore th through activities group process, votions, and Bible study.

spring and then did a "Celebra- n Service" for the Florida Confer- ce bi-annual meeting and its re than one thousand delegates. Avery Post, president of the ited Church of Christ, was at that eting as a key-note speaker. He er described the New Beautiful x as a "group you never want to to follow."

A year later at the 1978 Post- ristmas Retreat, the NBM began ew phase without the leadership Gary Miller, who had accepted a l to be pastor to a congregation llinois. It has been the power of Holy Spirit and the evolving th of the participants that has ot the NBM alive. Other leaders have come and gone, yet the events continue to draw large numbers of participants and overwhelming responses from the churches of the Florida Conference, United Church of Christ.

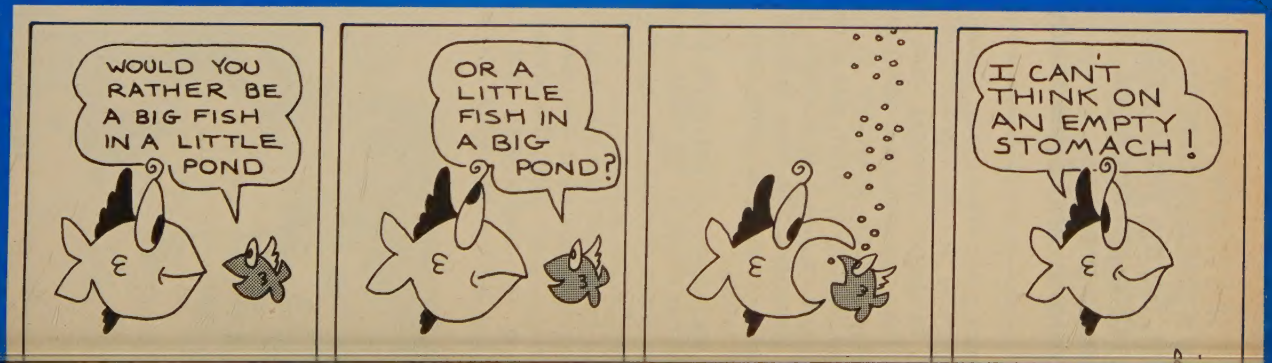
In June of 1979, forty-six youth who had attended at least one of the previous eight NBM events, traveled to New Orleans where they participated in a weekend NBM event with youth from the New Orleans area. The seed has been planted and a New Orleans-based experience similar to the Florida NBM seems to be in the making. The most important thing is that it can happen anywhere!

It's fall again, my phone has been ringing, and the letters have been arriving, and the question is being asked, "Will the New Beautiful Mix continue?" Of course, it will continue! But, like the moving of the Holy Spirit in our individual lives, in ways and forms yet to be revealed! □

In small groups the young artists explore faith and personal questions.

gone fishing

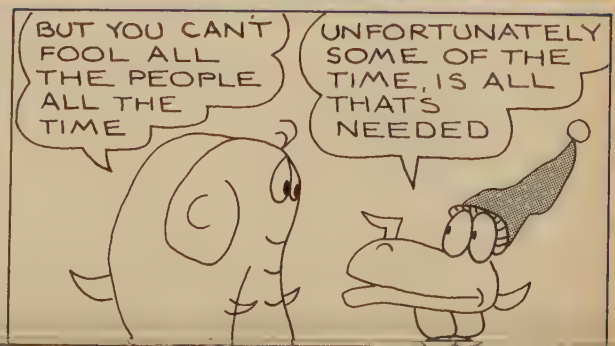
PAPERCLIPS BY DOUG BRUNNER

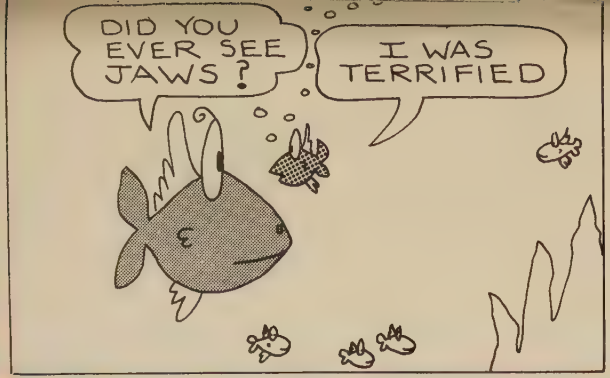


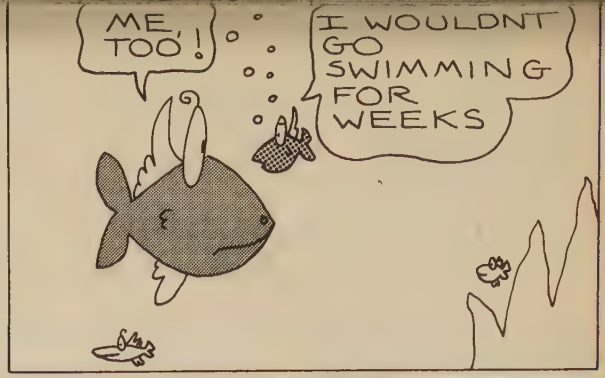
© 1978 Lacy Sturmer

PERSONALLY I CAN'T FOLLOW THAT SCHOOL OF THOUGHT

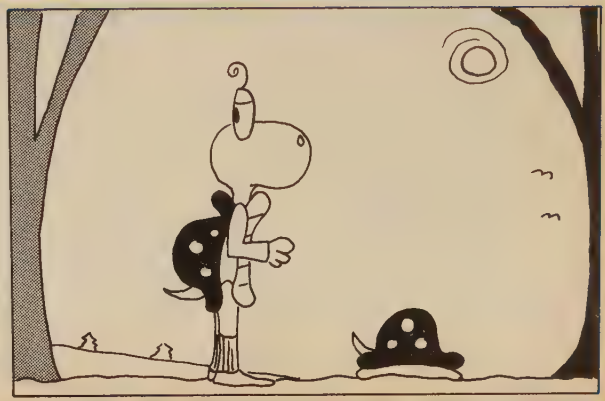
YOU CAN FOOL SOME OF THE PEOPLE SOME OF THE TIME


BUT YOU CAN'T FOOL ALL THE PEOPLE ALL THE TIME
UNFORTUNATELY SOME OF THE TIME, IS ALL THAT'S NEEDED


DID YOU EVER SEE JAWS?
I WAS TERRIFIED


ME, TOO!
I WOULDNT GO SWIMMING FOR WEEKS

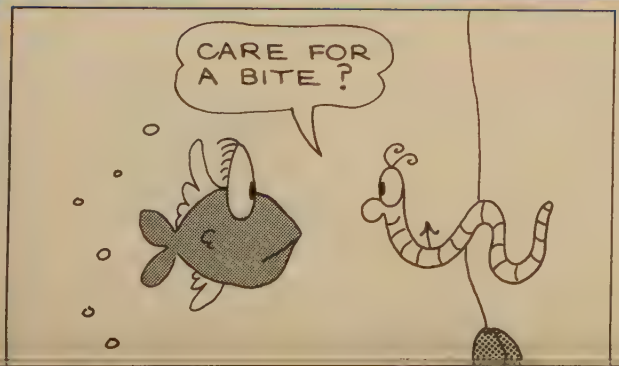
GO TO YOUR ROOM

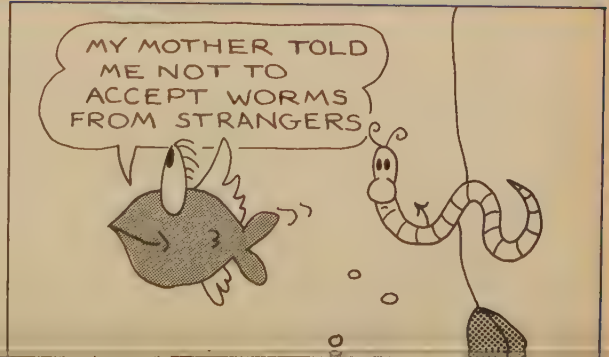


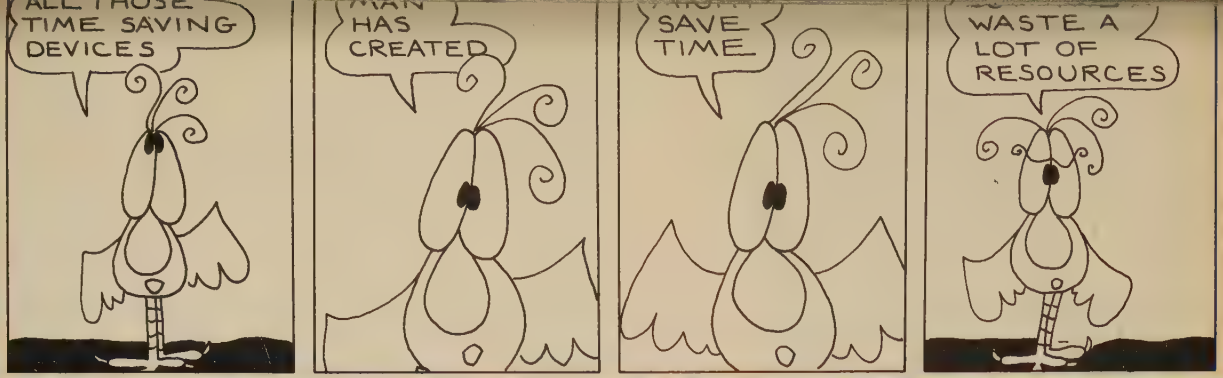
I FEEL WEAK

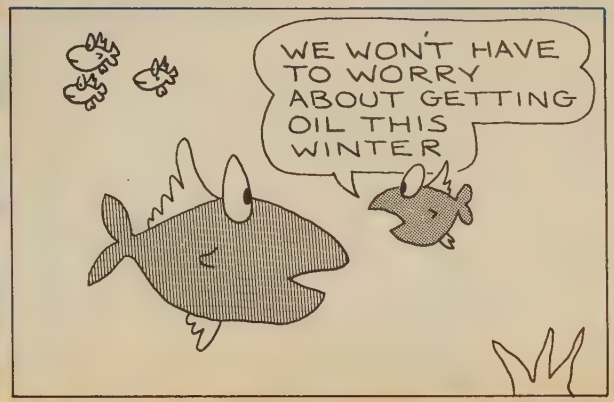
I WENT TO THE STORE TO BUY CHRISTMAS PRESENTS

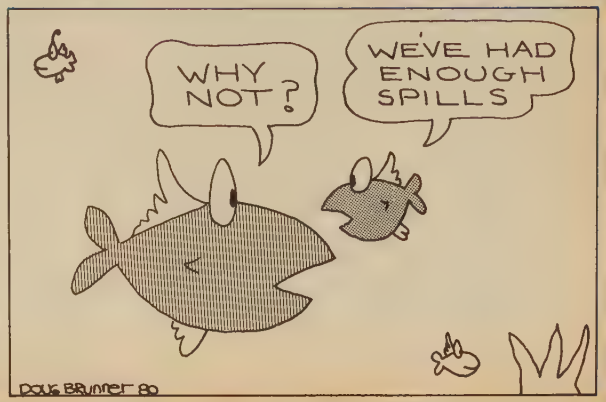
AND FOUND OUT I'D LOST MY PURCHASING POWER


CARE FOR A BITE ?

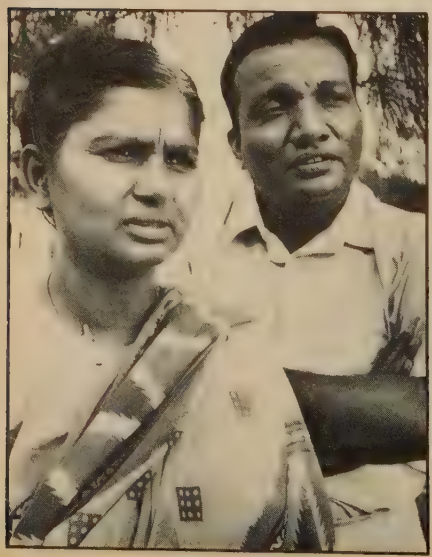

MY MOTHER TOLD ME NOT TO ACCEPT WORMS FROM STRANGERS


ALL THOSE TIME SAVING DEVICES
MAN HAS CREATED
SAVE TIME
WASTE A LOT OF RESOURCES


WE WON'T HAVE TO WORRY ABOUT GETTING OIL THIS WINTER


WHY NOT?
WE'VE HAD ENOUGH SPILLS
DOUG BRUNNER 80

Heal Yourself



New life is coming to th poor villages of India. Soon the whole world will benefit from the revolutionary plan of two Christian missionary doctors.

BY LAUREN STOCKBOW

Photos by Steve McCurr and Lauren Stockbower

Dr. Mabelle Arole and Dr. Raj Arole a husband-and-wife doctor team working in Jamkhed, India. They are sponsored by the United Church of Christ and the Disciples of Christ.

/e have come to Jamkhed in the eart of Maharashtra state to meet wo Indian doctors. They are medi-al mavericks who run a revolution-ry health project that treats the ural poor of India. Although they ave a hospital in Jamkhed, their rst commitment is to the poorest f the poor who cannot even afford o come to their hospital. Tomorrow e meet the innovative husband-ife doctor team that dreamed up a uccessful alternative health care ystem to the hospital—a system hat for the first time brings hope or a better future to the villagers, ot only of India, but of the entire hird World.

We're sitting in the guest house ext to the hospital. Over dinner we sten to our newly-acquainted riend, who is riding his 10-speed ike around the world. He's en oute to Bombay, via the safer back oads so he can experience India's illages.

"For the last 90 km the villagers ave asked me if I'm on my way to ee the Doctors Aroles. When I say o, they tell me that I must stop here. Finally, I decided to remap ny route so I could spend a night ere. Just who are these Doctors roles? And what are they doing in he middle of nowhere?" he asks.

Steve and I look toward each ther—how to explain when we aven't met the legendary doctors et ourselves. The World Health rganization has given them inter-ational fame for their concept of he Village Health Worker. The overnment of India found their rogram so effective, it was picked p as part of the national health plan. When we tried to find out specifics of the program, however, our friends in the health care field told us, "Go to Jamkhed. Experience it, because there's nothing else like it."

Steve takes a deep breath, and begins. "The Aroles are a husband-wife doctor team that runs a program called the Jamkhed Comprehensive Rural Health Project. Like modern-day Robin Hoods, their doctor fees subsidize the program for the poor. They believe everybody should have to pay for health care, but the cost should be low," he says.

"They're redefining what the terms 'doctor' and 'good health care' mean," I pick up. "They chose to come to Jamkhed in 1970 because this village was willing to meet them halfway—and the Aroles demand community involvement."

We knew only a little more about the Aroles themselves First, they had worked in a missionary hospital where they became disillusioned with traditional hospital care. They traveled to the U.S. in search of an alternative concept to hospitals. While in the States, they worked three years in a Cleveland hospital; studied on an Indian Navajo reservation (where they found the problems similar, although the Indians fewer in number), traveled to Denver to study T.B., and then south to Louisiana for leprosy work. Having graduated tops from Vellore Chris-

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Lauren Stockbower and Steve McCurry are photojournalists whose stories and photos about India, Nepal, Afghanistan, Pakistan and Bangladesh have appeared in leading national magazines.

tian Medical College in South India, they continued graduate studies in John Hopkins University, where their thesis became the embryo for today's model project.

Outside the guest house window, the flat, parched land stretches out indefinitely to house the 60 villages and 100,000 villagers that make up this project. The view filters back in shades of dusty brown. During monsoon, a miserly three inches of rain fills the wells for the remainder of the year. Welcome to Jamkhed!

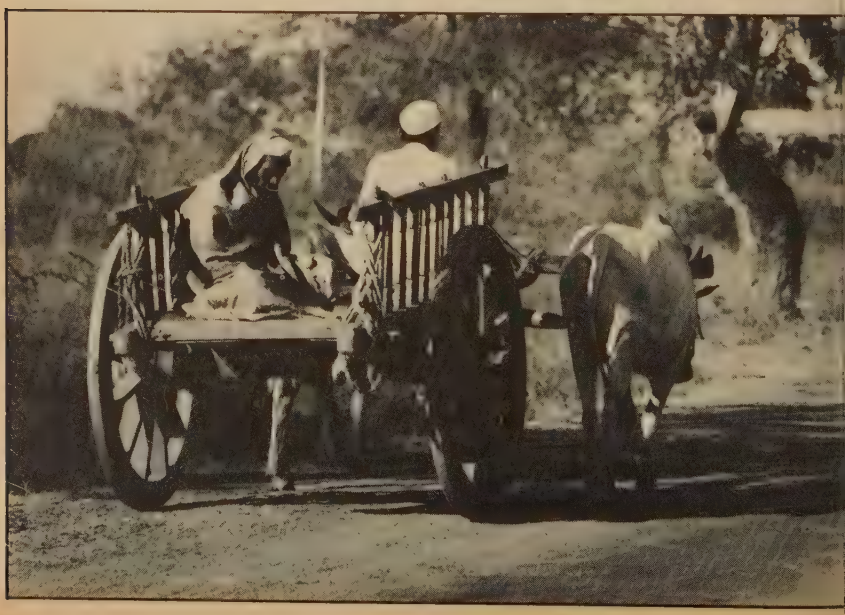
That was the last we saw of our biker friend, who took off the next morning at five, when the doctors wake up. We meet the co-conspirators of the radical health project at seven for breakfast; Doctors Mabelle and Raj Arole.

The Aroles' message, although clear and simple, would make most

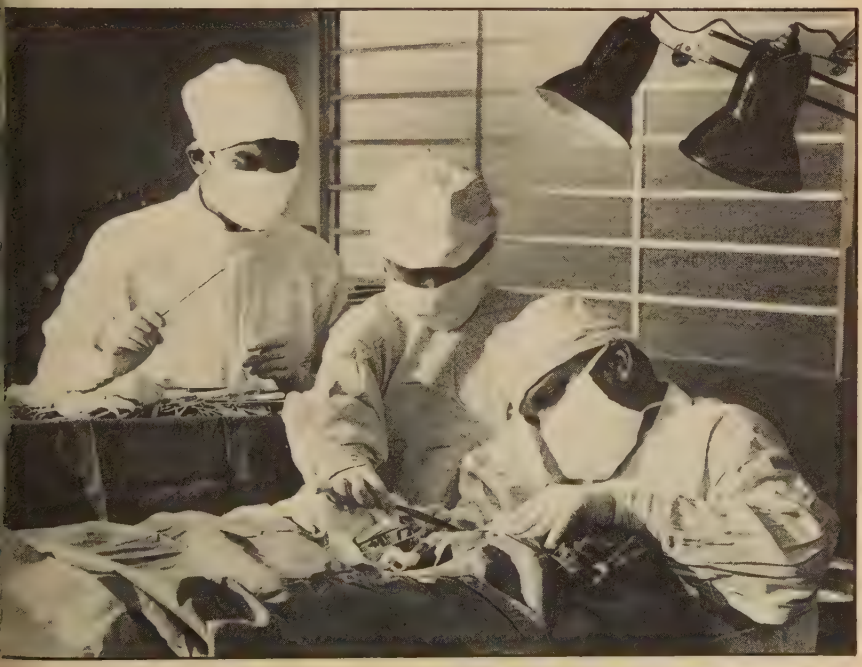
"People who can afford to rent an ox cart can go to the nearest hospital; the poor go only when their situation is critical and beyond help."

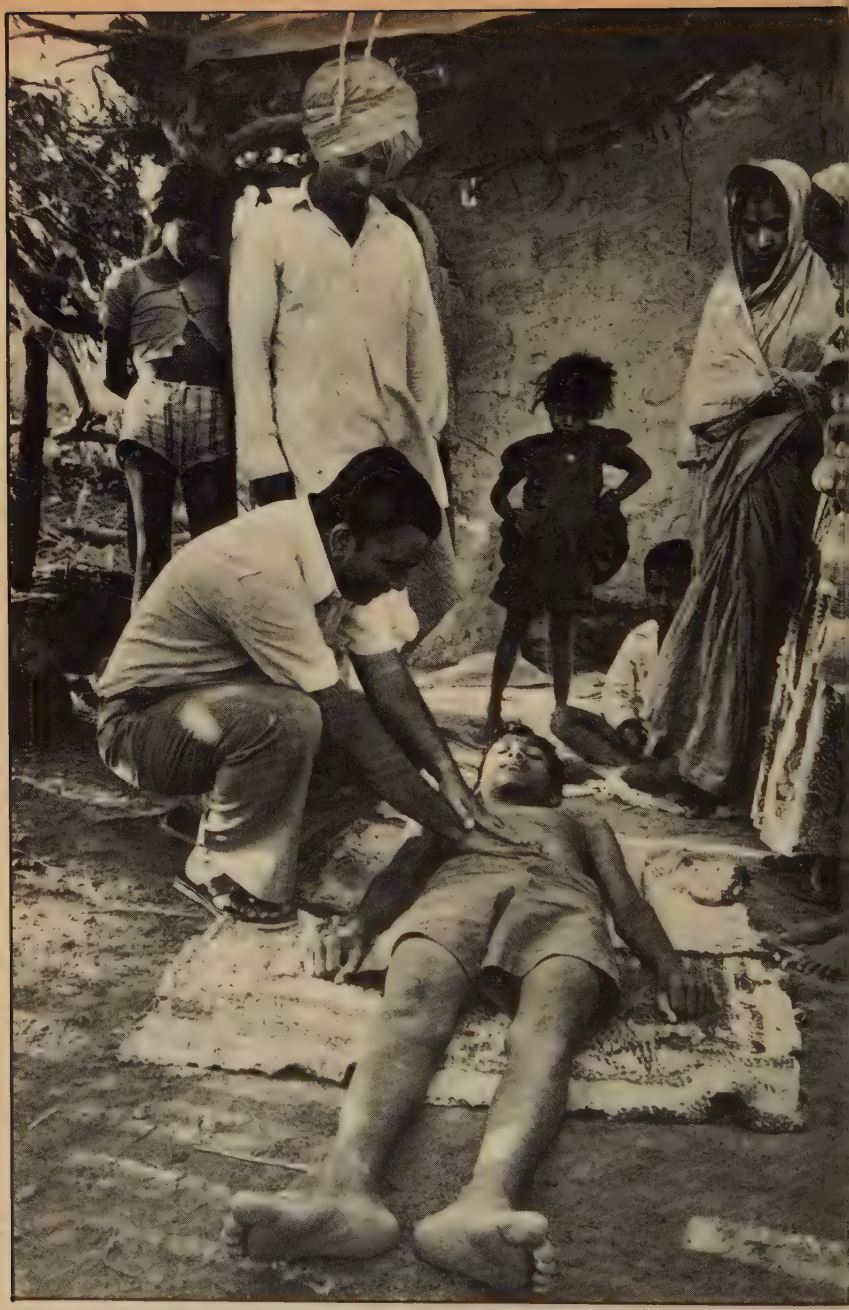
doctor's hair curl. "Good hea isn't because of doctors, contr to what they would have believe. In fact, it has very little do with doctors," the saried Mabelle says, with eyes flashi

"It has to do with higher st dards of living, general pu sanitation, the provision of cl drinking water, and the clear away of rubbish. Human values, geniuses, are needed for go health care," her husband c tinues.



The hospital in Jamkhed is modestly-equipped and the doctors are skilled surgeons, but outreach to the villages is their primary concern.





'he Village Health Worker responsible for care of ildren under five, health mothers, detection of prosy and T.B., prevention night blindness."

As a result, the Aroles refuse to olate health problems from unjust litical, social and economic uations. Instead, they tackle ese problems simultaneously. In e end, it means their villagers dig ells and drain ditches; run feeding ograms; and find ways to inease their incomes by helping ch other.

"My husband and I are both hristians, but we don't believe you ould mix healing with preaching. the nine years we have worked here, we haven't made one conversion," she says. "I believe the only answer to India's problems is Christianity, but I also believe we'll have to move through certain phases before the individual in Indian society accepts Christ," she adds.

Then Dr. Mabelle tells a story that illustrated the validity of their approach. Two miles from the hospital there's a village that initially refused participation in the program—not only that, but the villagers would throw stones at their jeeps whenever they passed on the way to other villages. Then, after five years went by, the village invited the Aroles to visit. They hesitated, because the village had given them such trouble. Finally, they accepted.

"As we walked to the village, we

After training at Jamkhed, the Village Health Workers run a well-planned health care program in their own home villages.

were greeted by a bullock cart and a procession with drums and dancing. Everyone turned up for the meeting. 'We thought you would come and dole out a few medicines, and ultimately force us to change our religion,' they told us. 'We have waited patiently for five years for this to happen in other villages, and now we come to the conclusion that you're doing your work unselfishly; that you love the people. We want to belong to your program. Please let us join,'" Dr. Mabelle relates.

The Aroles knew from the start that they wanted to help the poor, but how to go about it was a difficult question. They worked four years in a mission hospital after college. One day they took a breather to evaluate what they had accomplished. "We found that although we gave first-class curative care, the same illnesses were appearing again and again. The cases weren't exotic diseases that popped up on our final exams—they were dehydration, diarrhea, T.B., leprosy and whooping cough, along with delivery problems. All preventable—and equally important to a poor society—cheaper to prevent than to cure," Dr. Raj says.

Then the Aroles asked themselves, "Who's coming to the hospital?" They realized it was only those who could afford it. That meant only the villager who could afford the ten rupees to borrow a bullock cart to carry the sick person, as well as afford the loss of the ten rupees he would have earned in the fields (ten rupees equals $1.25). That's without considering the cost of medication. So

A Village Health Worker teaches a woman the importance of removing and keeping hair clean.

the poor don't come, or if they the situation is critical and bey help.

"What we saw was that we di much for too few," Dr. Ma says. They decided to go to States to perfect their cur skills, and to find answers to dilemma. When they returne India, it was armed with

onviction that the doctor must elegate health responsibilities to ose who are lower qualified. The octor had to relinquish some of s power. He had to realize that ckness and money-making don't o together. As a super-specialist, e doctor must serve people, not n elite group, which is usually only ose who can afford to pay. Dr. Raj adds, originally, the word "doctor" meant "teacher," not "healer."

"In Jamkhed we have a three-tiered program. At the top, and actually least important, is the hospital. Initially, that Raj and I could cure the patients gave the people faith to trust in us, but the main thrust has always been the preventive," Dr. Mabelle says.

So successful is the Aroles' village health care plan that doctors come from great distances to observe their techniques (opposite page).

On the second level, the Aroles have a mobile health team that travels with a nurse and para-medic to each of the 30 villages once a week. The health team is their liaison between the Village Health Worker and the hospital.

"All the credit for success lies at the grassroots level with the Village Health Worker, or VHW. Selected by her peers, and paid 50 rupees a month, she lives in her village, where she is responsible for six priorities: Care and nutrition of children under five years old; the health of mothers; family planning; detection of leprosy and T.B.; and the prevention of night blindness," Dr. Arole sums up.

Through experience, the Aroles find the cost-benefit of the VHWs exceedingly high. Within a three-year period, any VHW can achieve this: She can bring infant and maternal mortality down, as w drop the birthrate by half. She effectively wipe out whoo cough, diphtheria, and through immunization progr After her lectures in the vil hospital admissions for dia and dehydration become non-tent. And she can identify and trol T.B. and leprosy. All this the village only 50 rupees a m

"What surprises visitors mo that our VHWs can't read or Most have had no formal educa although all of them complet one-year training period. Then have continuous follow-ups fact, the VHW can do what a and doctor cannot, simply bec she lives in the village and people trust her."

The Aroles initiated an group, called the Farmer's C for young men who want to im

My husband and I are both Christians, but we don't mix healing with preaching. Before the individual in India accepts Christ, we need changes first."

heir agricultural community's economic status. The Clubs are also upport systems for the VHWs. hrough these two groups, the roles are breaking down the caste ystem, which is the biggest stumling block to social and economic hange in the village.

After breakfast, we walk from heir home to the hospital next oor.

The hospital staff meets every ay for morning prayer. And before very operation, there is prayer. But in working with the villagers, Dr. Mabelle says, "We do not believe that you should mix preaching with healing. When you work among the poor, a doctor is like a god when he or she heals. Unfortunately, it can easily lead to a situation where people accept Jesus Christ without understanding, in return for medical care.

"All of us here on the staff, whether Christian or non-Christian, believe in the values of the gospel. These are values that serve as a reference point for Americans, but which don't exist in India. They include: It is good to be honest, we are all equal, love one another. People in America might not always live up to these values, but they are held up as measuring sticks.

"In India, though, there are no such intrinsic values, such as

treating a Harijan as an equal. Religion, in fact, often encourages injustice.

"We have not made any conversions among the people or on our staff, but hundreds and hundreds of people have changed their lives and are much improved. They are learning new values," Dr. Mabelle Arole says.

The Aroles' philosophy comes to life in their uncluttered operating room, where you'll find: one $60.00 operating table, four lights, four artery clamps, two towels and sheets, one knife with two blades, needle, and three sutures. Along with political activism, their message re-echoes phrases like, "Small Is Beautiful" and "Bigger Is Not Always Better."

"By your standards, this looks like a poorly equipped hospital,"

Good health has little to do with doctors; it has to do with higher standar of living, public sanitatio clean drinking water, and removal of rubbish."

the doctors say to us. But then t go on to explain how, without sophisticated hardware, the cos kept to a bare minimum. W Laker has done for airfares, Aroles are doing for health c "To see what we're doing, you m go to the villages. How much t do you have?" she challenges.

"Ten days," we answer.

"Good!" she says, and her f lights up. "Go with the health te today, and this evening they'll d you off at our sub-center, wh

Veighing every child once a month above) determines if they are growing ormally. Flashcards (opposite page) each village children how to build ealthy bodies through good nutrition.

Raj's brother and sister-in-law will ake good care of you. They're both ocial workers with the project. By he end of the week, you'll have isited half our villages," she says vith a mischievious twinkle in her rown eyes.

As we climb into the battered eep with Sister Dilpey and Ashok, he nurse and para-medic, respecively, little do we realize that mong the overwhelming statistics f rural hopelessness, this project tands out as testimony to the ossibility of survival for the ountry's 480 million villagers. Over he next week, we'll travel into solated pockets of poverty that eem as though the 20th century as never arrived. In this area, 60% of the people live below the poverty line—poverty that is defined by a monthly income of less than $7 per person, which comes to 25¢ per day. Before the project, like the rest of rural India, 80% of the villagers didn't have safe drinking water. Social injustice was the accepted norm.

Given the above, the Aroles' project becomes all the more remarkable. Their philosophy liberates the individual; makes him or her less dependent on the professional and more self-reliant. Perhaps most joyous to see, are the options that open to a community when its individual members, given an opportunity, bloom and grow.

Meet the 27-year-old beautiful Yamunabai, a Brahmin of the highest caste. For three years she has been the VHW in her village of Ghodegaon, with its population of 1,000. When the Farmer's Club first approached her for the position, she flatly refused. She had never been outside the door of her home in all her married life, and she was afraid. But her husband, a postman, and most respected in the village, persuaded her to go to Jamkhed to the classes where she learned about germ theory, sanitation, immunization, prevention of anemia and malnutrition; how to treat cuts and burns; deliver a baby; and detect leprosy and T.B.

"How will I eat there?" she had asked of her husband, for as a Brahmin, it was impossible to eat food prepared by a lower caste, because the food would become contaminated.

"Take your own food," he had

countered. So she did. One day, three weeks into the program, she returned home to tell him that she didn't need her own food anymore. There was another Brahmin in the group, and she had been eating with the others since the first week. Yamunabai had been observing her carefully, and she appeared as healthy as ever. Besides, it would be more fun to join the group.

The day we visited her, Yamunabai, confident and proud, led us to the house of a Harijan, once called Untouchable. The VHW wanted her picture taken with the mother, and the new-born baby she had delivered only eight days ago. "You must give him a lot of water, because like seeds, the baby needs water to grow," she instructs the other during the photo session.

Afterwards, Yamunabai tells us how only a few years ago she would never have dreamed of touching a Harijan. If the shadow of a Harijan had fallen on her, she would have performed a ritual of bathing to purify herself. Now she tells others, "I'm from the highest caste, and I'm touching Harijans, and going into their homes."

When she first entered the Harijan's homes, she met with opposition from the Marathas, second in caste to the Brahmins. They told her she had become contaminated. Before this, they had come to her husband's well for water, but now they wouldn't come near. Her husband defended her by saying, "I want my wife to serve the people. If you want water from our well, come. If not, then don't come."

After a year of trouble, life

quieted down for Yamunabai. T Marathas came to the well aga while she continued with her w as before. Now she is as respec as her husband.

Today she sells eggs from house to supplement the ina quate protein intake of the village although as a Brahmin she ne eats eggs. Before, she would ne have touched an egg for fear pollution, but now she'll prep eggs for someone who is si

When Yamunabai entered program, she didn't know how read or write. But she has si taught herself. Now she teac other children who don't go school after their work in the fie

She also visits the leper patie to be certain they continue w their medication. She checks th hands and feet to make sure th haven't damaged them, because

ach leper is given two oats—one male and one emale. So, lepers become nancially self-sufficient nd socially treated ith respect by others.

dvanced stages the appendages e numbed and so easily hurt. She elps to erase the stigma attached leprosy, by educating the llagers.

Equally as important as the edication, though, is the fact that e project gives each leper two oats; one male and one female. hrough the animals, the leper ecomes financially self-sufficient. e can sel! goat's milk, the kids, nd later on, the adult goats for rge sums of money. Each time he has a litter, he gives half back to the project, so that he helps other lepers eventually too. Not long ago, lepers were believed to be the curse of the gods. Now in many villages in the project, the lepers are some of the more affluent members of the community, and treated with respect.

Another day we talk with an ex-mantric in the village of Bavi, Gulab Saheba Mandalik. A mantric is one who curses by magic and chanting. The Aroles had asked him to stop his practice, but he had rejected their proposal. "I knew I was deceiving the people, but I had to earn a living. Then I saw what the doctors were doing for the people. I felt that what I was doing was wrong. I changed my mind and heart," Gulab told us.

When he stopped his practice, he

Once lepers never married, but the bride (opposite page) is a leper, who is now on treatment with the help of her husband (behind her). Children (below) come to the clinic in the evenings for games.

had no other trade. To show their appreciation of his sacrifice, the Farmer's Club built him a house. The project gave him several goats, and now he has a less prosperous, but honest, business. He still performs his magic, but now it is to demonstrate to other villages the tricks that the mantrics can play!

In the same village, we talk with 26-year-old Namdar Gulab Pathan who tells us about the work that his Young Farmer's Club has accomplished. The list seems miraculous. In the past year they had made 11 check burns to prevent erosion. They have built eight community wells, and placed the pumps in the Harijan's area so that everyone is forced to go there. They increased cultivated land by leveling an additional 200 acres. They dug soak pits, which prevent the mosquitoes from spreading malaria, around each villager's home. "We have one day a month that we call 'sharamadan,' or gift work. Then the Farmer's Club does plowing, sowing, or weeding for those who need extra help, but have no money to pay," he says.

All this has taken place in a village that only a few years ago families were forced to leave because they were starving, and there was no work.

"Next year we want to plant more trees; to do lift irrigation, and cultivate 100 acres of land. We already grow the food for the under-fives feeding program, but we want to have reserves for all the villagers," Namdar says.

In every village we met the same infectious enthusiasm and pride.

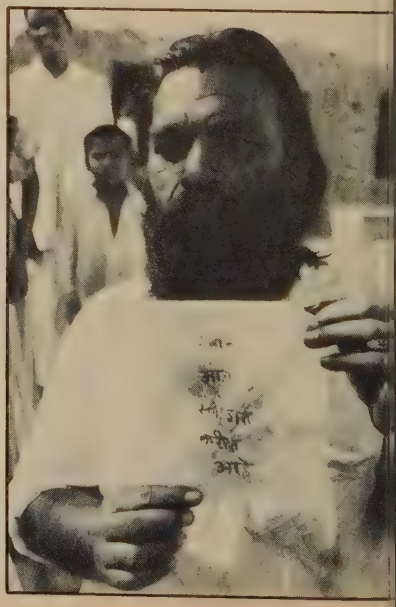
The Aroles started Young Farmer's Clubs for those who want to improve the agricultural community's economic status. Now villagers stay on farms.

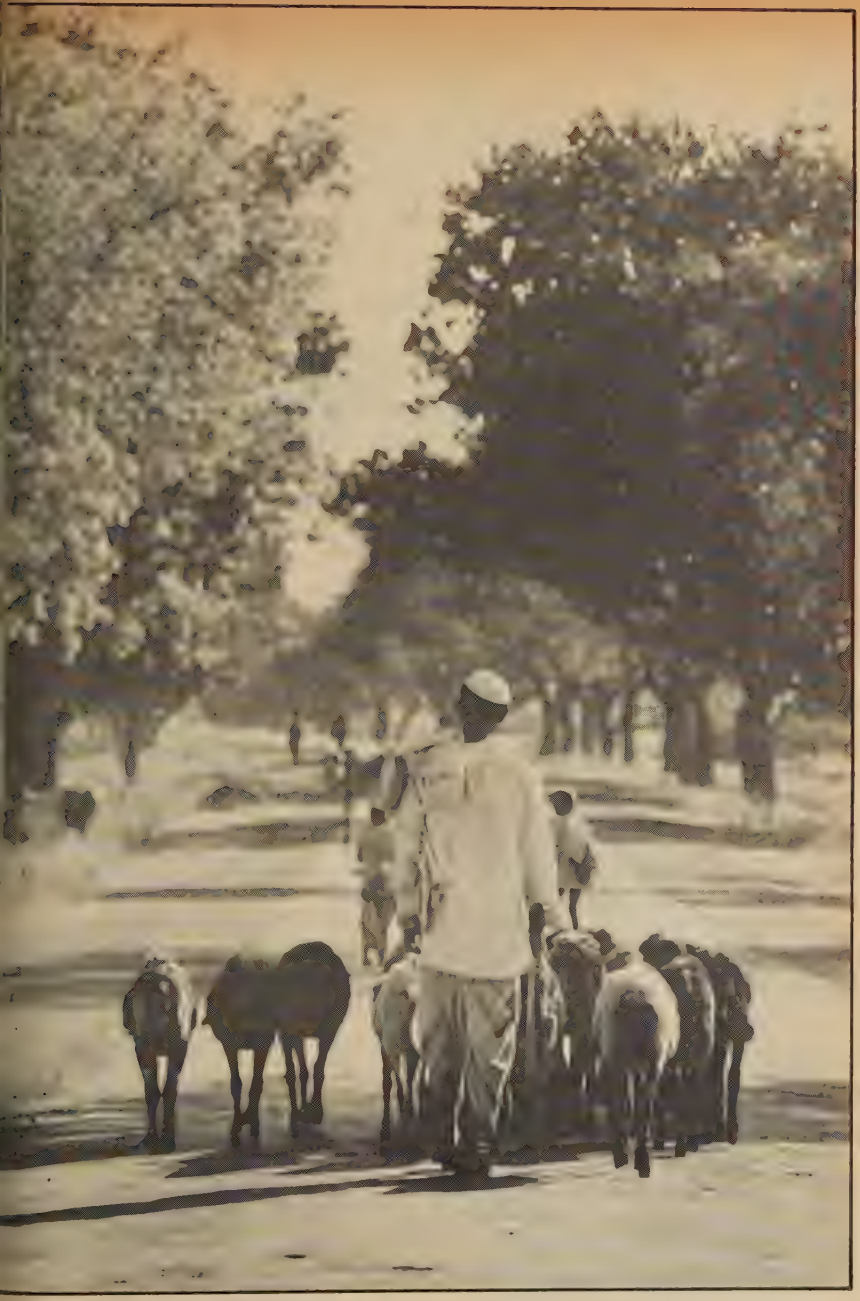
When at last, we returned Jamkhed, we were as effervesc as the villagers themselves, and congratulated the Aroles.

"Doctors really can't do much to improve health," Dr. says. "That's why we give people seeds, not fruits; hooks, fish. It's the villagers who dese all the credit."

And we almost believe him.

This mantric (witch doctor) now exposes the tricks of his former profession to the villagers and earns living honestly.



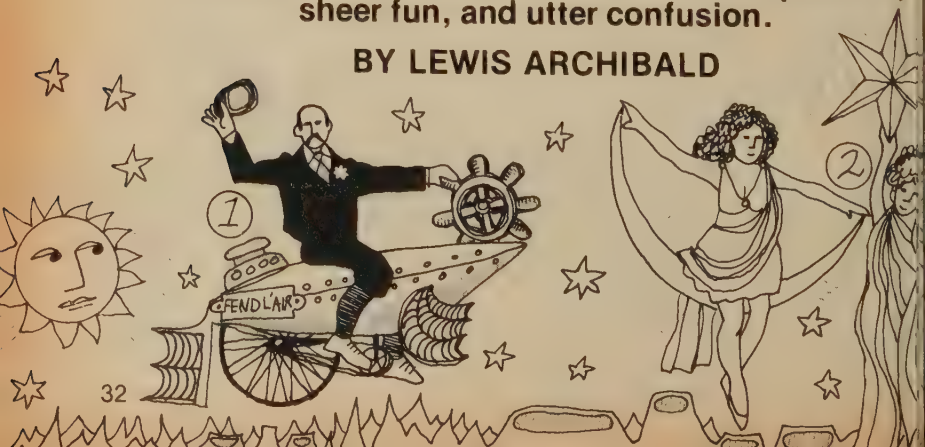


2001: A Space Odyssey (MGM)

HAVE WE SEEN THE FUTURE

As a mixture of fact and fiction, reality and fantasy, morality and adventure, science fiction can stretch us to new understandings, unlimited anticipations, sheer fun, and utter confusion.

BY LEWIS ARCHIBALD



The future is still with us.

Currently flooding movie theatres are such sci-fi films as "Star Trek," the first movie version of the popular TV series of the 60's with the original cast all gathered again (plus a few newcomers) and all suited up to face yet another space phenomena; "The Black Hole," Disney's first real excursion into sci-fi with yet another spaceship crew facing the more scientific menace of the title; and "Meteor," a natural outgrowth of the recent rash of disaster movies in which the impending crash of some heavenly debris into New York manages to wreck more havoc than King Kong, the Wall Street crash and the last blackout combined.

In months to come there will be a re-issue of "Close Encounters of the Third Kind" with 15 minutes of added footage including a scene aboard the spaceship at the end; "The Empire Strikes Back," Part II of "Star Wars" with Darth Vader hot on the trail of everybody else, and the sequel to "Superman" in which those imprisoned Krypton criminals somehow arrive in the U.S. and take the President hostage.

Already completed for prime-time TV slots (perhaps already shown by the time you read this) are mini-series based on two classic sci-fi novels, Aldous Huxley's warning

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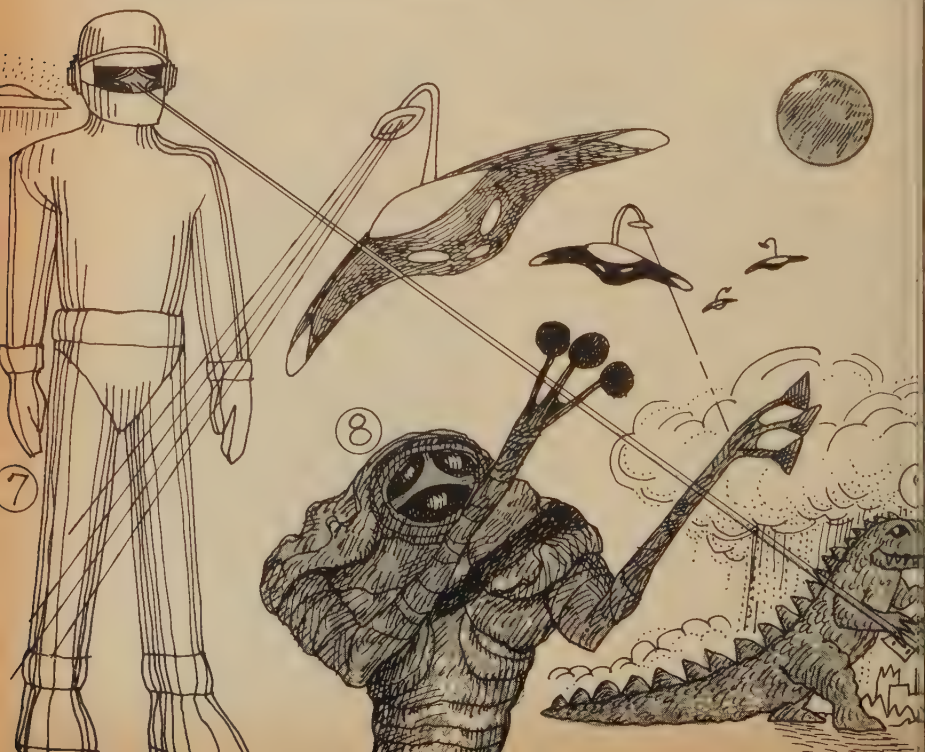
Lewis Archibald is a film critic living in New York City and writes for YOUTH Magazine and other publications.

from the 1920's "Brave New World" and Ray Bradbury's poetic fables from the 50's "The Martian Chronicles." And the TV season opened with "Buck Rogers of the 25th Century"—a sci-fi weekly series, predicted to suffer the same fate of cancellation as "Battlestar Galactica" of the last TV season.

Though all of these projects qualify as sci-fi—and so at one time or another have such works as "Dracula," "Frankenstein," and "King Kong"—there is a very real question as to whether they have anything to say about the future. Or indeed intend to. Consider, for example, "Star Trek." Aware of what their audience expects, the producers of the film have adhered heavily to the guidelines of th original series, seeking only t enhance the special effects, th excitement and, of course, th budget. Once again the familia crew of the Enterprise from point eared Mr. Spock to those equally pointedly racial ensigns has bee set the task of coping with a form dable intruder while cruising i space several eons from now; yo can bet that once again the oppo nent will turn out to be more in nee of understanding than aggression.

The usual "Star Trek" plo depended much more upon imag nation than science and much mo upon morality for its outcome tha fact. Indeed, it's hard to see wha sort of lessons a show taking plac

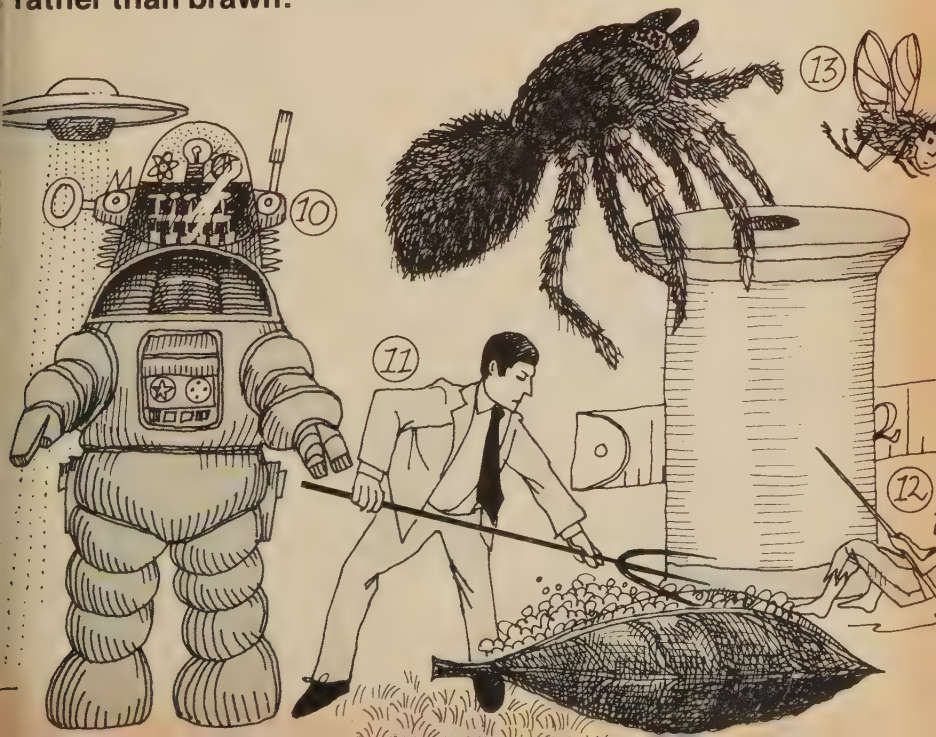


thousands of years later could make within a strict scientific basis. Instead, "Star Trek" taught parables of concern toward other forms of life, of awareness of life and intellect in all its various garbs, of survival by intelligence rather than brawn. And the film is no different.

Disney's "Black Hole" falls into a somewhat similar category, weaving its plot around a scientific phenomena of space which so far has little rhyme or reason to it; it's just there. These voids of space which seem to destroy all forms of matter are as much of a mystery now as the moon was in the days when Jules Verne dreamed up the fictional idea of driving a train through space to it. It remains to be seen whether Disney's plot will turn out to be any more scientific.

"Star Trek" taught parables of concern toward all forms of life, of awareness of intellect in various garbs, of survival by mind rather than brawn.

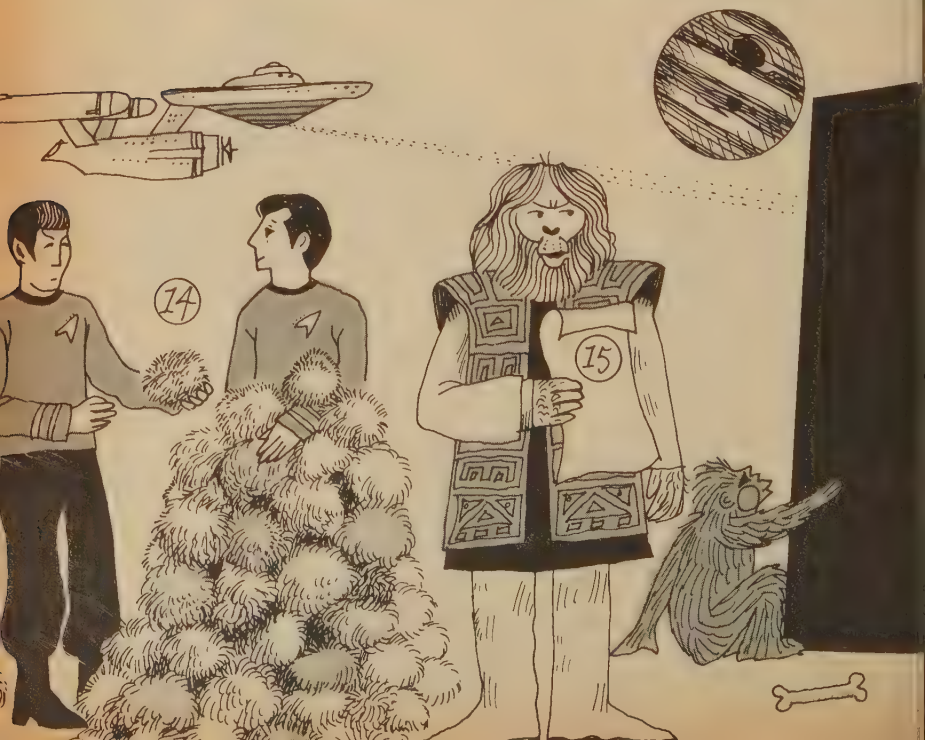
As for "Meteor," it's simply the latest development in the disaster film genre. Having exhausted all the likely regular forms of mass death and destruction, Hollywood producers are both going back to past ones like the Titanic and Krakatoa and coming up with a few calamities that haven't actually hap-



pened yet. As those things go, "Meteor" isn't new; its basic idea was the basis of a famous sci-fi novel, "When Worlds Collide," in the 50's and TV used a variation of it to wipe Phoenix, Ariz., off the map just last year. But as a practical possibility, it's not one of those things we should all quake in our boots about.

And so it goes. "Star Wars," after all, gave up any pretense to future prophecy when it carefully labeled itself as taking place "a long time ago in a galaxy far away." This is pretty much only the fiction part of science fiction. And Ray Bradbury's "Martian Chronicles," while ostensibly about the first Earthlings on Mars, is really an imaginative, beautifully-written account of colo nization and the destruction of delicate culture by a blunderin uncaring invader. Many of it stories and points of view coul have similarly been told from th Indian point of view during the banishment by U.S. immigrants o by the Incas during the Spanis expeditions in South America. Sc fi gives the book its wondrou imagination and its hold on th reader—but not its point.

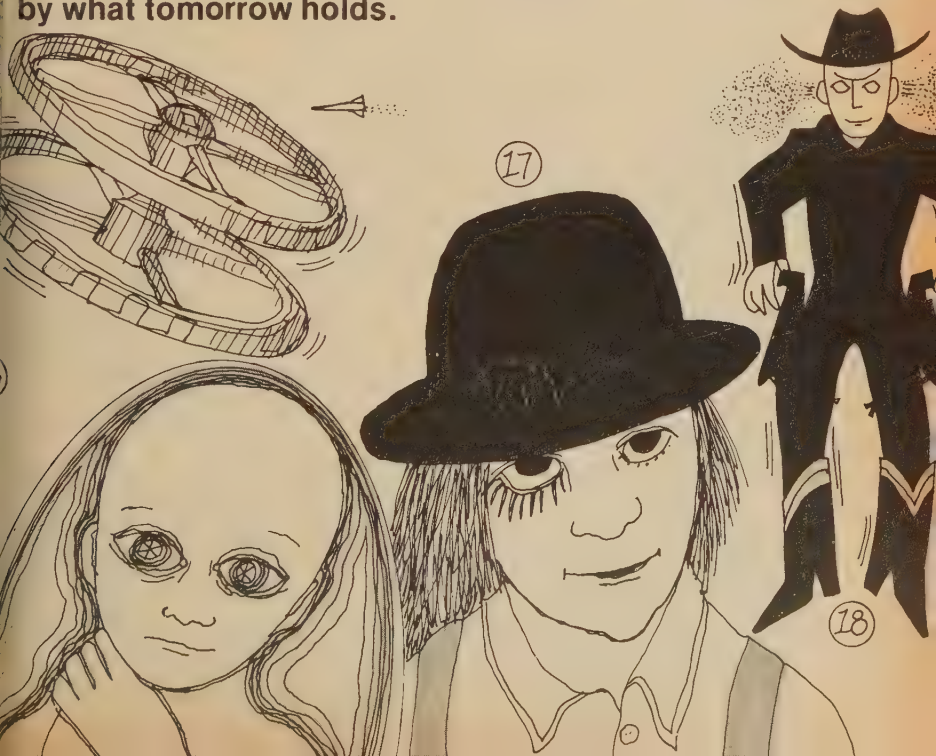
There is, in fact, a long standin argument on this very question: I science fiction concerned with th future? Many a sci-fi plot—conside "Star Wars" for example—coul have easily been done as a Wester or a war picture. Except that in th



case of "Star Wars" you wouldn't have such imaginative offshoots of sci-fi as C3PO, Chewbacca and the lazer swords. The space ships could just as easily been cars or horses; the villains could be state or city rulers instead of planetary ones. Even the film's main philosophic concept, The Force, is much more in line with Tolkien's ring theories, or the biblical concept of goodness, than it is with any scientific guidelines. Sci-fi trappings have been used in many a story and many a film merely as Mary Poppins' "spoonful of sugar that helps the medicine go down"—as simple entertainment.

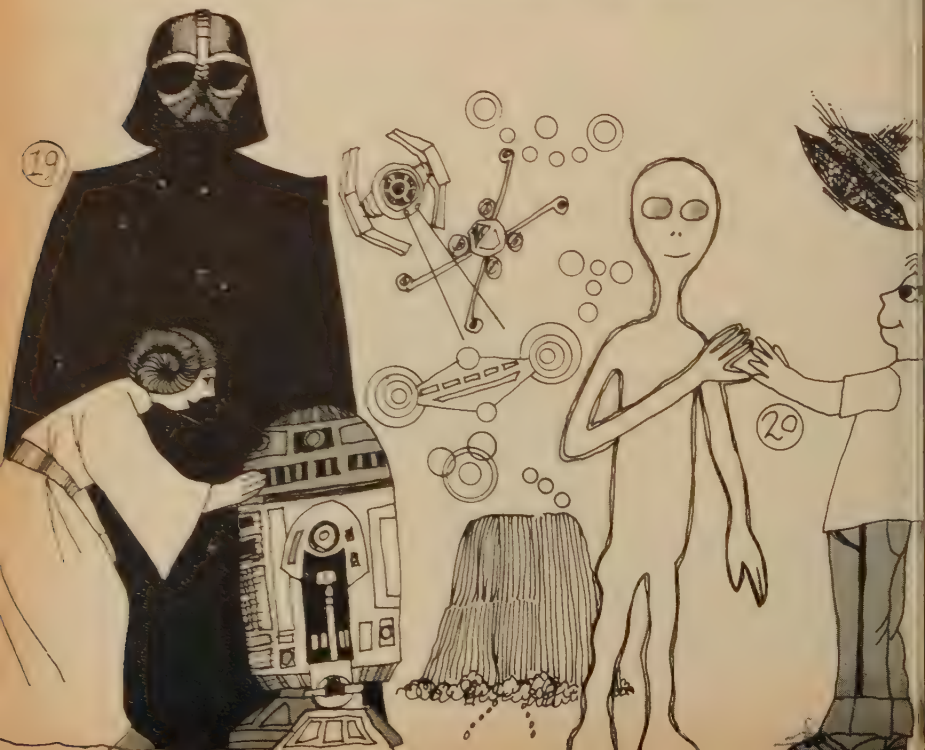
Science fiction can point to where we look for future discoveries, can put human fantasy to practical use, and can judge today by what tomorrow holds.

Nor is there anything wrong in this. Science has often turned out to be the formation of a set of practical guidelines that indicate in what ways the imagination should head. Science fiction thus can be the indication of where we ought to look for our future discoveries as it was when Jules Verne wrote his early much-disputed novels about rocketry. But it can also be the attempt to put some rhyme and reason to people's capacity for imagination, to use flights of fancy



for some practical purpose as is definitely the case with "Star Trek" or "Planet of the Apes" or "The Martian Chronicles." Films and stories like these can make us alert to possibilities which we do not think possible in our workaday world—such as how it feels to be enslaved by a supposedly superior species or how things that seem alien and different to us can still be a vital and useful culture well worth preserving and adapting to. Science fiction can help us look at ourselves in today's world in the perspective of what tomorrow will bring if we continue the way we are today.

Another debate is what is the dividing line between science fiction and fantasy? Currently that dividing line is more blurred tha usual. How much of "Superman for example, is in any way scien tific? Is Tolkien science fiction? C "Jaws?" As a further example how all this gets mixed up, con sider the fact that Stanley Kubrick director of two of the most a claimed sci-fi films in the last 1 years, "2001" and "Clockwor Orange," has turned to horro fantasy for his next work, "Th Shining," about a resort hot glutted with ghosts and that Steve Spielberg, director of "Close En counters," has turned to fantasy fo his next feature, the current "1941 a lightly fanciful account of wha might have happened if the Japa nese had tried to invade Lo



Angeles after Pearl Harbor.

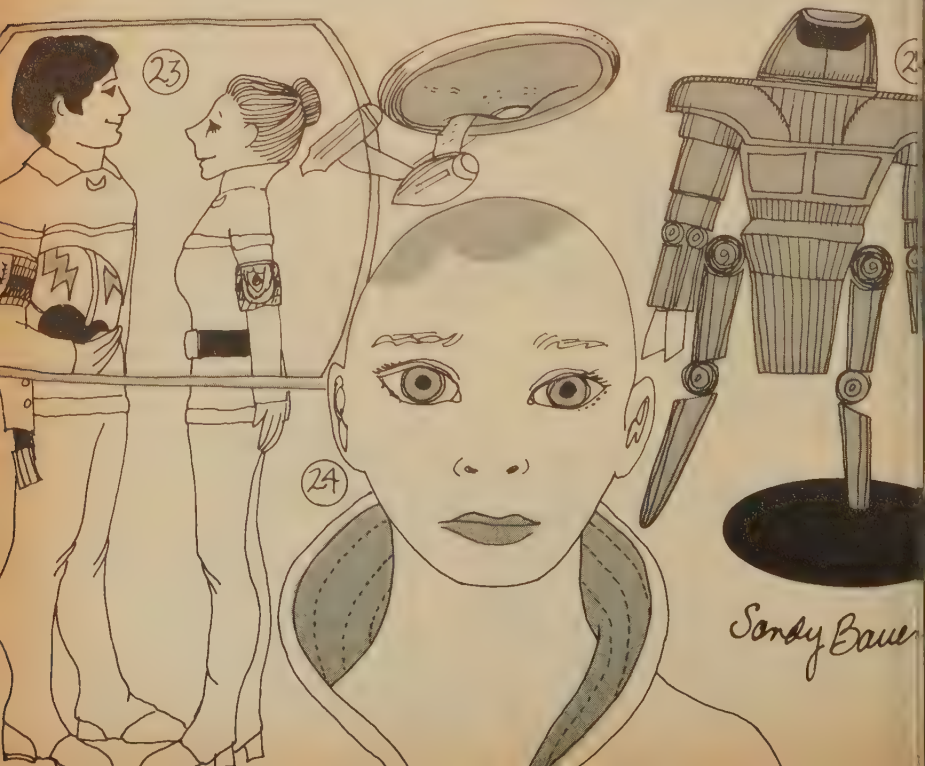
The question then is: Are there no movies that try to talk about our future, no films willing to act as forecasts? Well, of course, there are but to play the forecast game seriously, one has to have something to say rather than be merely entertaining, and that cuts down the numbers, heavily eliminating everything from "Invasion of the Body Snatchers" to "Superman."

The fictional fear of the future in "The China Syndrome" became the frightening fact of Three Mile Island. Science became a moral issue.

Certainly "2001" tried to talk about a futuristic society that it saw us heading toward and so did the much more pessimistic "Clockwork Orange." Both films were essentially warnings, one a fear of stagnation, the other a fear about unchecked violence, and both suggested themselves as the logical development in the future of seeds being sown now. A classic sci-fi film like "The Day The Earth Stood Still" made the very simple point that if we were to ever encounter alien life on the planet, we might be so bellicose and fearful that we would dangerously alienate it and thus do ourselves irreparable harm. "Close Encounters" dealt with the same theory in a more benign

fashion—stressing the need of an almost childlike faith and imagination to deal successfully with the wonders of the universe. All these films were as much grounded in everyday events, in non-fantasy settings and very human interactions as they were in imagination, special effects and light shows.

But clearly this year's most important and most successful piece of science fiction was "The China Syndrome." With little in the way of special effects, no extra terrestrial characters and an all too human cast, it told of the slow discovery of a miniscule error in a nuclear plant by one of the plant's supervisors and an enterprising TV reporter. Convinced that the fault could lead to a serious leak radioactive material, even to th "meltdown" situation of the titl the pair battles against burea cracy, unbelieving fellow worke and big business until at the en the situation they feared was na rowly—and not all that convincin ly averted. It was exactly th combination of science facts an fictional plot that sci-fi would see to consist of, it had an all too sca point to make and, as it happene within three weeks of its release, i fictional fear for the future turne into frightening fact. The ne disaster at Three Mile Island deve oped from the overlooking of ju such a small detail (though by n means the same one), as in the fil



and its destructive potentiality was far greater and far closer to happening as it turned out than it was in the film. Clearly "The China Syndrome" is science fiction in its most literal and necessary sense.

But it certainly doesn't seem very similar to "Star Trek" or "The Black Hole." Which is another one of the main assets—or problems—of science fiction. It is as open to speculation, as full of contradiction, as broad in its categories as the future itself. Of all the various types of writing and moviemaking—the comedy, the mystery, the Western, etc.—science fiction has perhaps the least rules and the most confusion. It can tell you whatever you want it to tell you, do whatever you want it to do. As a useful tool for the future, as a proven indicator of how things will be, it's about as reliable—and scientific—as Groundhog Day. But as an expression of the mind, a form for the imagination, and sometimes a critique of today's world, it is eternally fascinating. And equally popular as the overwhelming success of "Frankenstein," "20,000 Leagues Under the Sea," "King Kong," and "Star Wars" keeps on showing over the years. □

Through the years, some of the most popular science fiction and fantasy films have introduced us to an odd assortment of human and non-human beings, a few of which are illustrated on the preceding pages. The numbered characters are identified below. How many do you recognize?

1. An aviator (*The Flying Machine*, 1901)
2. Moon maidens (*A Trip to the Moon*, 1902)
3. The robot (*Metropolis*, 1926)
4. The Monster and his Bride-to-be (*Bride of Frankenstein*, 1935)
5. Kong (*King Kong*, 1933)
6. Space ship (*Flash Gordon's Trip to Mars*, 1938)
7. Gort (*The Day the Earth Stood Still*, 1951)
8. A Martian (*War of the Worlds*, 1953)
9. Godzilla (*Godzilla, King of the Monsters*, 1954)
10. Robbie the Robot (*Forbidden Planet*, 1956)
11. Miles Bennell with an alien "pod" (*The Invasion of the Body Snatchers*, 1956)
12. Scott Carey getting small (*The Incredible Shrinking Man*, 1957)
13. Andre Delambre's head on a fly's body (*The Fly*, 1958)
14. Mr. Spock, Captain Kirk and assorted Tribbles (*Star Trek*, 1967)
15. Dr. Zaius (*Planet of the Apes*, 1968)
16. Moon-Watcher the man-ape, and the Star Child (*2001: A Space Odyssey*, 1968)
17. Alex (*A Clockwork Orange*, 1971)
18. The gunfighter robot (*Westworld*, 1973)
19. Princess Leia Organa, R2-D2 and Darth Vader (*Star Wars*, 1977)
20. Barry Guiler meeting an alien (*Close Encounters of the Third Kind*, 1977)
21. Superman and Lois Lane flying (*Superman*, 1978)
22. Kane finding Alien eggs (*Alien*, 1979)
23. Buck Rogers and Wilma Deering (*Buck Rogers in the 25th Century*, 1979)
24. Ilia from the planet Delta (*Star Trek*, 1979)
25. Maximillian (*The Black Hole*, 1979)

THE STAR

As a child, I recall looking with awe into the dark, star sprinkled sky. I was not afraid. I did not know why.

God was there.

As a young friend of a studied star-gazer, I began to recognize the shape of constellations. They got their mythological names centuries ago. I sensed an order in the universe.

God was there.

As a student in high school science, stars became the object of memorization. I could remember facts. But I could not feel what "light years" really meant. It was a mystery.

God was there.

As a lover of history, I read the adventures of ancient sailors who braved vast oceans in small ships. The stars were their guide. Only clouds made them unsure.
God was there.

As an imaginative person, I grew with humanity's growth in ideas about our earth. We went from being the center of the universe in the dark ages to being a miniscule part of myriads of galaxies. It's mind-blowing! But is there more to learn?
God was there.

As an excited spectator, I watched on television with the rest of the world as the first human being walked on the moon. I celebrated such precise discovery of scientific laws. "What next?" I asked in anticipation.
God was there.

As a suave passer-by, I now hardly notice the astonishing photos of other planets being sent back to earth from man-made sattelites. Why do I not see?
God was there.

As a life-long member of the church, I've heard the story of the Star of Bethlehem. It announced to shepherds, to Eastern astrologers, and to the world of God's coming to dwell among us. I am still moved by the simple story. The Star was born.
God was there.

As a celebrant of Christmas today, I help to decorate the Yuletide tree. The Star is on top. Light shines all around. Love abounds. Tomorrow is unknown. I am not afraid. There is hope. It's mind-blowing! How could I forget?
God is here!

—Herman C. Ahrens, Jr.

YUMers hit the road to KOINONIA

After traveling working and worshiping to gether, the Illinois group became very close-knit.

To "seek a new spirit," Clarence Jordan started in 194 a venture in Christian Community called "Koinonia Farm." This past summer, a group of Illinois youth traveled to Americus, Georgia, to lend their support to this on-going alternative in Christian living, now know as Koinonia Partners.

BY YUMers AND MARY LEE TALBOT

Most folk refer to us as YUM, which stands for Youth United in Ministry. YUM is the conference youth board of the Illinois South Conference of the United Church of Christ. Our group is made up of representative young people from church youth groups of our conference. We meet once a month to plan and organi events such as retreats, workshop youth rallies, mission projects, an other conference-level programs f young people.

This past summer, we planned trip that would take us to a numb of states and give us an opportuni

to see the church at work, as well as participate in that work.

Our trip began in Edwardsville, Ill., at the "Well," a church community center, where we packed two vans and a Chevy "Luv" truck at 5:30 in the morning. After taking a beginning-trip group photo and saying our good-byes to friends and family who came to see us off, we started out for Camp Living Waters near Schellsburg, Pa., where the 1979 Youth Springboard was held. We met kids from all over the country there, most of whom were going to General Synod.

We then traveled to Indianapolis, Ind., where the 12th General Synod of the United Church of Christ was gathering. This is our denomination's highest legislative body with official representatives from every state and Puerto Rico. After spending five days there as visitors learning about the workings of General Synod, we packed up at 5 in the morning and traveled over 12 hours to Koinonia Farms near Americus, Ga.

YUM arrived on Koinonia after dark on June 27. We were taken to where we were to put up our tents. At first we thought it was some kind of nasty joke. But no, our tents were soon being dragged onto a pasture with dewy, foot-high weeds. With humor, everyone's help, and three sets of bright headlights, we were able to set everything up quickly. We noticed that we were camped right next to a small pond. What we didn't find out until the next morning was that it was also shared by some friendly cattle. This "swimming hole" also became our bathtub for a few days.

Many of our meals were prepared over an open fire and this same campfire became the center of our worship circles in the evening. In these circles the group was able to become very close. Here we could express our thoughts, feelings, and ideas. We sang, laughed, and thanked God for all the wonderful people and things God had given us a chance to understand.

Koinonia Farms is a 1367-acre communal operation. Clarence and Florence Jordan founded it in 1942 as a Christian community that would exemplify the kinship of humanity, both black and white. Florence Jordan once said, "When we came here, Clarence and I felt that we wanted to live as much as possible by Christ's teachings on the Mount. We wanted to show in our daily lives what we felt were the main teachings of Jesus."

These teachings are: Love is stronger than hate; the followers of Jesus should share whatever they have; and all people are to be treated with dignity.

The farm's main crops are peanuts, corn, soy beans, pecans, and grapes. It also has a five-acre vegetable garden. Twenty per cent of the community is vegetarian.

Another major project is new houses for black people currently

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This article is written by members of Youth United in Ministry of Illinois South Conference, United Church of Christ.

Mary Lee Talbot is the new Associate Editor of YOUTH Magazine and a recent graduate of Andover-Newton Theological School.

living in 75-to-100-year-old share-cropper shacks. Over 50 homes have been built since 1968. The community's population is now between 50 and 60 people, both married and single.

The standard of living is simple austerity and each partner has an income according to need. No one has a car, with communal public services and co-op groceries.

One of our main purposes for going to Koinonia Farms was to do some meaningful work projects. Many YUM'ers spent a majority of their time painting houses. Some of us spent a day painting two houses on a part of the farm called Koinonia Village. On another day,

YUM-ers painted houses (left), sanded boards for a bookcase (above), and dug a foundation for a new house (opposite page).

four of us painted a brand new house in Americus. The inside construction wasn't finished, but by the end of the day, the outside painting was! Working alongside this group of people were more YUM'ers digging a foundation for a house.

Work groups did jobs like watering rows of grapes by hand, doing "clean up" work in a garden, and cleaning a cold storage bin that housed fruit and vegetable products of Koinonia Farms.

Bookshelves? Bookshelves, huh? Well, okay, we could handle that

"One of our main purposes for going to Koinonia Farm was to do some meaningful work projects. Some painted houses and some built book shelves."

So what will we use to build them? You don't know? marvelous!

That's about all we knew as we were directed to "Shalom," a small seven-room dwelling at Habitat. One room at the back of the house was empty except for a washer and dryer (which we put to good use!), and some boxes of books that made the trip with us from Illinois. They were purchased with funds brought in by the April walk-a-thon that YUM sponsored. This room would be the future library and required the shelving.

And so we set to work. Our number of workers varied from the original four on up to eight. First we had to decide what to use and finally settled on wood shelves supported by adjustable brackets hooked to metal strips which would be connected to the walls with screws.

We walked about a quarter of a mile down the road to a lumber yard where we chose yellow pine boards approximately four to five feet long from which to make our shelves. We also bought stain and sandpaper and proceeded back to "Shalom." Thus our job began. While three sanded down the boards, two others measured the walls on which the brackets were to be placed. After two days of work, our efforts were finally visible. Then we had a library opening celebration which was combined with one member's birthday party.

After all the work projects the

weekend came and we were invited to see the various sights around Americus. So YUM spent a day visiting President Jimmy Carter's home town of Plains, Ga., the Andersonville Civil War prison, and Providence Canyon.

As the end of our trip drew near there was a sadness that began to fill each one of us. The last night, spent in Chattanooga, Tenn., was our time of looking back at all we had accomplished. With mixed emotions each one of us expressed our thoughts about the high points and low points of our adventure. Some were glad to be going home for other adventures, while others didn't want to part from the group. We all had come a long way together and really felt like one bi family. We closed with a grou circle, as was our custom, an thanked God for meaningful time we will always remember and th friends we had made along the wa Most of all we will remember th closeness we shared with eac other and God through helpin others and learning more abou ourselves.

"In our worship circles, we sang, laughed, and thanked God for all the wonderful people and things God had given us a chance to understand."

KOINONIA

Lifestyle. It is a word we have learned to use to describe the way we live, how we spend our time and money, the way we see the world. It is hard not to be influenced by the way others think we should live our lives. Every day on the way to and from school, on television and in every magazine we read, we find advertisements telling us that this is the product to buy, the sport to play, the music to listen to, the clothing to wear. Our friends influence us just as much in our choice of everything from the shoes we buy to the place we hang out after school.

These are not all bad influence but at times they are at odds wi the other influence in our life—th Bible and God's plan for us. Th Ten Commandments, The Sermo on the Mount, the Letters of Pa tell us of a way of life that founded upon a commitment to th building of the Kingdom of Go One community in the Unite States has taken seriously the ca to witness to the Kingdom of Go and to be servants to the worl This is the Koinonia Communi near Americus, Ga.

Koinonia's summer program for community children is just one of many efforts to reach out as neighbors.

Founded in 1942 by Clarence Jordan (the author of the Cotton Patch Version of the Bible), the farm's name means "a fellowship or community." Its original purpose was "to live together in community and witness, especially to the Christian teachings on peace, common humanity and sharing, and second to assist local farmers by introducing scientific farming methods." The community now numbers 25 full adult members and 10 children.

During the 1950's, Koinonia was often under attack from the surrounding community for its views on racial reconciliation and pacifism. An economic boycott forced the Koinonia people to give up an egg and chicken business for a mail-order pecan business which has since become its trademark.

At the end of the 1960's Clarence Jordan died but already Koinonia had begun to reshape itself and its mission. Now called Koinonia Partners, the people on the farm, the resident partners, still live simple, modest lives. Besides the pecan business, the partners started several new projects at the beginning of the 70's including a housing project, a child development center and a new industries program.

The Fund for Humanity provides the seed money for the housing project. Its purpose is to "provide an inheritance for the disinherited and to provide a means through which the possessed may share with and invest in the dispos-

The Koinonia work crew replaces a typic Sumter Coun shack (left) with a new house (opp site page).

sessed." Contributions come from people outside the community who wish to share their abundance, from the repayment of non-interest bearing loans and from the profits of the new industries Koinonia helps to start.

Koinonia has built two communities, Koinonia Village and Forest Park, and has started building houses in Americus. The houses are concrete block with three to four bedrooms. They are sold at cost with a non-interest, 20-year loan. As people begin to return the money they borrowed, they are also encouraged to share their income with others through loans and gifts to the fund.

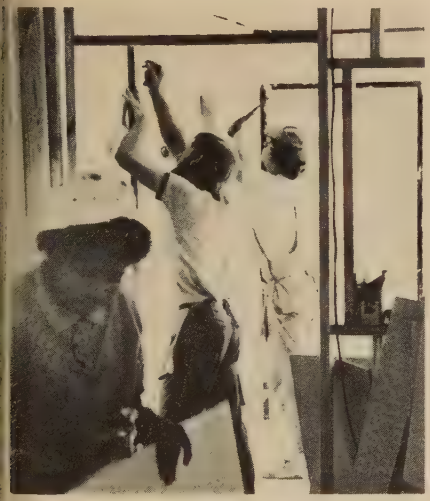
"We've built approximately 60 houses in the rural part of the county out here on land that Koinonia owns and now we're building houses in the city of Americus," said coordinator Ted Swisher. "We're finishing up our 28th house in Americus and selling them on a non-interest, non-profit basis to local black families. We'd sell them to anyone but only black families have been interested so far on this basis."

They also have a program call Partnership Industries. Capit from the Fund for Humanity loaned to start industries th produce "worthwhile, quality pr ducts." The non-interest loan repaid to the fund, and as loc people become involved in th management, the Koinonia peop relinquish control until the indust becomes fully employee owne Sewing and handcrafts industri are two examples of businesse moving to full employee control.

The mainstay of the income ar work at Koinonia is the farming ar pecan and peanut business. Mar churches buy pecans each Chris mas to sell to their members.

"We are able to support o administration, just the staff her through the income-producin areas so that virtually 99% of th money that is given to Koinon goes directly towards meeting th needs we are trying to respond t and 90% of that goes to th housing and about 9 to 10% to th nursery school and child develop ment center. We are able to live c

"We've built about 60 houses in the rural part of the county out here on land that Koinonia owns and now we're building houses in Americus."



$2000 to $3000 a year per person if you just average out for all our costs for all of the people of Koinonia who are part of the community," explained Swisher.

There are even two more communities which have grown out of Koinonia. Habitat sponsors, facilitates and encourages low income housing for the poor all over the world. According to Swisher, they are primarily working in Africa at the moment building houses in three different locations. They also try to assist local groups in the United States who want to start and maintain low-cost housing. The other spin-off group is Jubilee, just started this summer. They are in the process of trying to build a 'Welcome Center' to be ready next spring to help ease the suffering and transition period for refugees from Vietnam, Laos and especially Cambodia.

But not all the people who come

to Koinonia intend to remain for the rest of their lives. Many come as volunteers; at any one time there are 10 to 20 volunteers in residence. Koinonia uses volunteers college-aged and older to do odd jobs around the farm, anything from painting to gardening. At Habitat, high school students and others do manual labor, construction, clean up around building sites, like the YUM group from Illinois. Most volunteers stay three to four months.

The people at Koinonia have built a community on a vision of the Kingdom of God that emphasizes peace. "Our main beliefs are in peace; we don't believe in war or in going to war and in what we used to call brotherhood but I think more appropriately now should be called reconciliation or respect for people; and the idea of economic sharing," stated Swisher. □

"The mainstay of the incon and work at Koinonia is the farming, pecan and peanut business. Many churches buy pecans from our farm each Christmas."

Mixing fruitcakes (above) and pruning grapes (below) are some of the products of the work of Koinonia Partners.

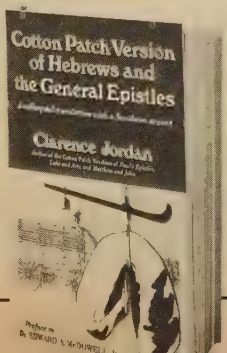
GIVE GIFTS FROM KOINONIA PRODUCTS . . .

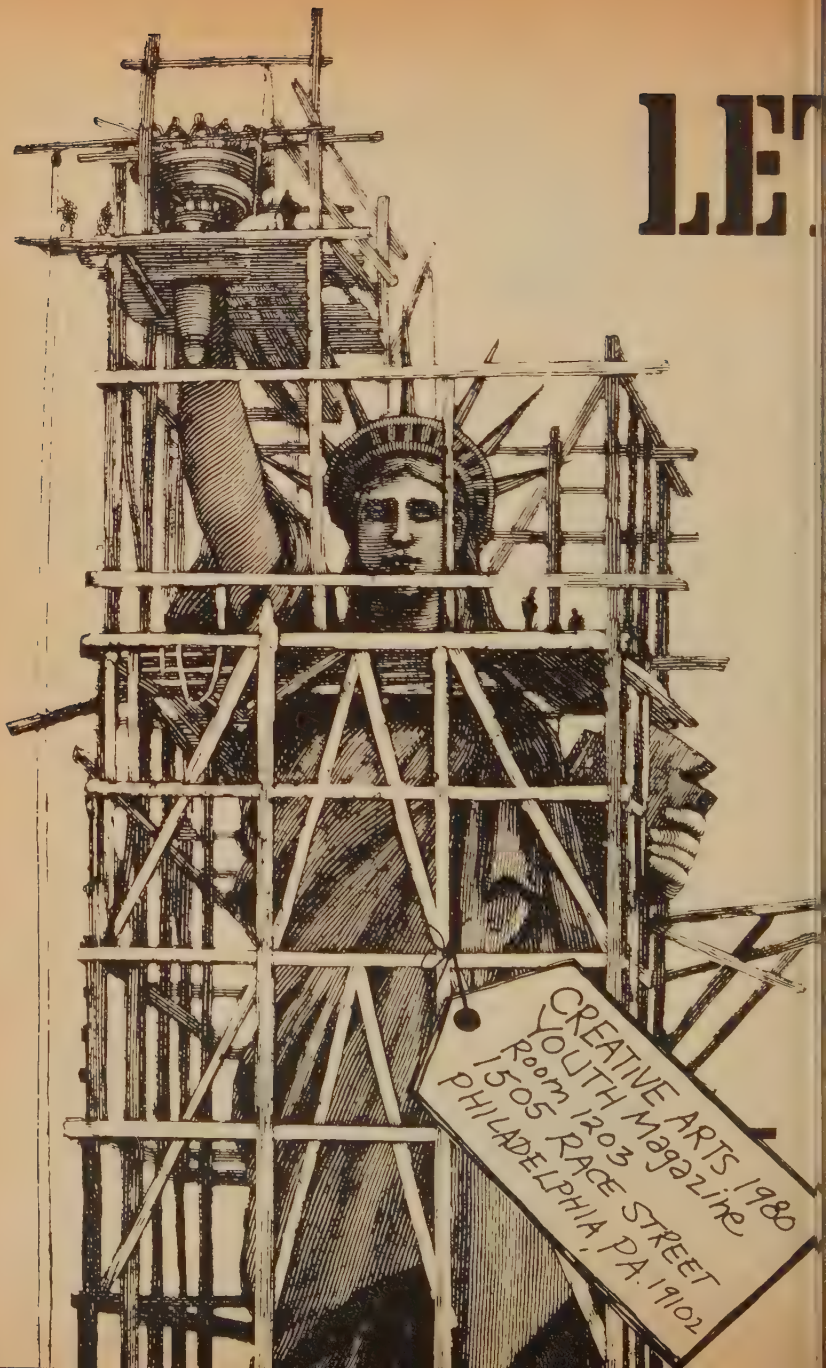
Sale of local products are a primary source of livelihood for the Koinonia community. Products of the Koinonia Partners include pecans, peanuts, fruit cakes, "Cotton Patch" books and records and tapes of Clarence Jordan, and a variety of handicrafts, including garments made of imported fabrics.

The pecans come in the shell, or in shelled halves, or in shelled pieces. The pecans are spiced, or hickory smoked, or mixed with peanuts in a granola. The Georgia peanuts come raw, or salted, or spiced, or in a peanut crunch.

The handicrafted garments include vests, tunics, shirts, dresses, and wrap-around skirts. The fabric is authentic imported African print or Indonesian Batik. Prices range from $4.50 (for African Print vest) to $20.00 (Batik long dress). Other handicrafts include patchwork quilts, macrame and bead bracelets, bright covers for coffee pots and mixers and blenders, patchwork pillows, etc.

If you wish more information, send for a catalogue and order form at: Koinonia Partners, Rt. 2, Americus, GA. 31709. Telephone: 912-924-0391.




LET
CREATIVE ARTS 1980
YOUTH Magazine
Room 1203
1505 RACE STREET
PHILADELPHIA, PA. 19102

YOURSELF GO!

The creative spirit within you needs room to grow. So, don't hide it, cage it or ignore it. Flaunt it! Let it blossom in poems, paintings, drawings, stories, sculpture, essays or photographs. And if you've got creativity, we've got the competition: Creative Arts 1980. Entries come from all over the country to compete for a spot in YOUTH Magazine's special Creative Arts issue, in which appear the best pieces of writing, art work and photography sent to YOUTH Magazine in 1980. The 50 winners get to share their finest efforts with the more than 40,000 readers of the magazine in the United States and Canada. You may be one of those who gets his or her work published. So, c'mon! Let yourself go!

Categories for Creative Arts 1980:

CREATIVE WRITING
Anything goes here! Send us poetry, fiction, essays, plays, editorials, humor, satire, etc. Any form of writing you feel comfortable with is okay with us.

ART WORK
This includes any type of art work that can be reproduced in YOUTH. Send us paintings, sketches, mosaics, prints, editorial cartoons, story illustrations, graphic designs—as long as they are an artistic expression of your own ideas. The work should not be mailed in an envelope smaller than 4" x 5".

PHOTOGRAPHY
Your photographs should be black and white, and mailed in an envelope no smaller than 4" x 5". You do not have to do your own developing and printing to enter this category.

SCULPTURE
This could include a mobile, paper folding, wood carving or any type of sculpture. Send us photographs of your work which best depict all the dimensions of the work.

Rules for Creative Arts 1980:

1. You must be between 13 and 19 years of age to enter.
2. Your entry must be your original work. It may be something you did in school or for your own enjoyment, but it must be your work!
3. Identify each entry with the title of your work, the media you are using, your name, age and address. Place this information at the top of each writing entry, and on the back of each piece of art or photograph.
4. Submit writing entries on 8½" x 11" sheets of paper. Creative writing entries cannot be returned! All other entries (art work and photographs) will be returned after the contest is over.
5. Entries must be mailed by May 15, 1980 and are limited to five per person.
6. Send your original entries to: Creative Arts 1980, YOUTH Magazine, Room 1203, 1505 Race St., Philadelphia, PA 19102.

What's Coming?

PEER COUNSELING
When your friends are troubled, do they seek you out for help? How do you know what to advise them? Here are some tips from one of your peers.

SKATEBOARDING AT CHURCH
One California church sponsors a skateboard club that wins championships, but also builds fellowship and faith, as well as healthy bodies.

A ROOTS TOUR
If you were to follow your Protestant ancestors in Europe, where would you go? One youth group reports on its religious roots tour last summer.

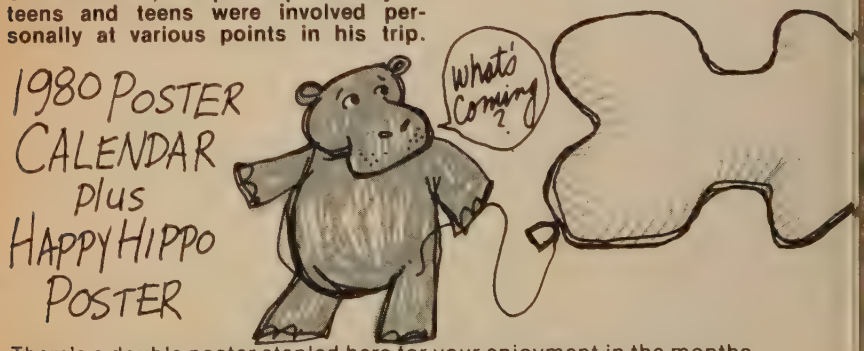
THE POPE AND YOUTH
When Pope John Paul II visited the United States, he spoke specifically to teens and teens were involved personally at various points in his trip.

FUTURE THINKING
If your administrators are on top today, a new approach to educatio may well be added to your high scho curriculum. Read YOUTH Magazine get an exclusive preview!

ARE YOU A SHY PERSON?
Millions of people consider then selves shy. Experts are turning mo attention to helping shy people cop Read about it in YOUTH Magazine.

UP IN SMOKE
The health of millions of you people is going up in smoke—cigaret smoke. Even though you know smoki is hazardous to your health, ma teenagers smoke. Why? Why are mo teen-age girls smoking? What people in the know say about it all?

THE KINGDOM OF GOD
Have you ever wondered what peo really mean when they talk about Kingdom of God? What does the Bi say? Dr. Wayne Robinson has answer for you.



There's a double poster stapled here for your enjoyment in the months ahead. To release it with the minimum of damage, carefully loosen the arms of the staples which hold the poster in place, remove the folded poster, and reclasp the arms of the staples to hold the rest of the issue in place.

If you would like to order additional copies of the poster, send one dollar for each poster to: Happy Hippo, YOUTH Magazine, Room 1203, 1505 Race Street, Philadelphia, Pa. 19102.
While the supply lasts, your orders will be promptly filled.

YOUTH IN THE CHURCH

Many young people are turning to the church to find answers to life's problems. How are the churches responding? To answer that question, YOUTH Magazine made a round-up report of youth ministries of most of the major denominations.

YOUTH IN THE CHURCH

BY HERMAN C. AHRENS, JR.

"How do we tell our friends why we find the church exciting?" asks Brenda Gorrell, Columbus, O., echoing the question of many other Christian youth. And that excitement starts with the home church.

Do you have adults in your local church who care enough to give informed, creative, timeless, and compassionate leadership to your group? Is your group an accepting community where you feel at home and affirmed? Does your group have meaningful activities, as well as fun? Is the Christian faith communicated in your group by example, by worship, and by study? Do you have a voice in planning and running your own youth program?

"If the church looses the involvement of youth," cautions Kim Pirazzini, Minneapolis, Mn., "those youth may never get involved again."

"I feel that the church should recognize that we teen-age members have a love for the church, that we have definite opinions we are capable of expressing, and that we should be able to voice them to the benefit of the church," comments Jim DeMaree, Concord, N.H. Such conviction grows out of his experience of observing the General Convention of the Episcopal Church in Denver in September, where he was invited to address the assembled Bishops and Deputies.

Support from national church leadership nurtures success locally. And so, YOUTH Magazine devot the following pages to a round- of what's happening in you ministry in most of the mainli Christian churches in the U.S. a Canada.

In such a brief report, only hig lights and samplings are note But, hopefully, here are reflect the excitement of today's churche their concern for youth, their opp tunities for adolescent growth the faith and for personal witness bringing the conscience of t gospel to bear on the everyd world.

12,500 ALC youth gather in Kansas City

"It was a great gathering," sa Dr. David Preus, President of t American Lutheran Church, refe ring to the National Youth Gathe ing of 12,500 ALC youth in Kans City, August 5-9, 1979. "The you people were beautiful to behold they jammed the auditorium f session after session. The afte noon workshops were crowded wi youngsters. The interest was o vious. The young people we critical, but not a bit cynical.

"I believe the gathering is o more sign that great numbers of o youth want the opportunity f meaningful participation in t church. It is a time to redoub parish youth ministry efforts."

Forty states were represented. took 25 hotels and motels in t

Kansas City area to house everyone. The youth brought with them 8000 pounds of canned goods for needy people. For the mass assemblies, the arena held only 10,000, so the 2500 overflow saw it all on a large screen on closed-circuit TV in the nearby music hall. Many of the 30 "issue forums" and workshops had to put up signs: "No more room." The exhibit hall, the size of a football field, was divided into a gala "Resource Fair" at one end and a "Community Interaction Center" at the other end. It reflected the communities in which each person lives—peer, family, neighborhood, church, school, and world.

The logistics were impressive, but not as impressive as the exhilarating and unifying spirit of the young people. They made the theme come alive—"Called To Be Servants."

"But what happened at the National Youth Gathering was small," observes John Beck, a national ALC youth leader, "compared to what really happened the two years before and now what happens the year that follows—youth and adults working together building community and gaining visibility in local congregations across the country.

FRIENDS Getting there is half the fun. And meeting new people, making friends, and finding unity were what 13,000 youth and adults experienced at the 1979 Youth Gathering of the American Lutheran Church.

Paul Wychor

SERVICE On their way to the ALC Youth Gathering, young people from Anchorage, Alaska, and Byron, Mn. helped a community development agency put a new roof on one of its buildings.

This gathering every three years inspires a sense of unity and helps persons see beyond themselves to something bigger."

Held in conjunction with the gathering was the seventh triennial convention of the Luther League, the ALC's official youth auxiliary. Here 850 delegates meet to set the policy and direction of ALC youth ministry, to carry out other business, and to speak to issues of the day.

The ALC also holds national training events for leaders of youth. Then there are district youth gatherings and leadership training. FATS (For All The Saints) is an ALC newspaper of youth published six times a year with news, ideas, and Bible study.

A major emphasis in recent years has been peer ministry, in which network of young people are trai ing other youth to be "peer mini ters." As John Beck sums it u "When a young person gets in trouble, the first person they will g to is a friend, a peer. We try to he kids develop the skills to take ca of such peer response or cou seling."

Baptists train teens for local leadership

"The most exciting thing" that happening in youth ministry in th American Baptist Churches in th U.S.A. is a program called "You Leader Corps," according to Marily Marston, a national spokespersc headquartered in Valley Forge, P The purpose is to train high-schoo age youth to develop skills to b

sed in ministries back home in heir own local churches. The youth nvolvement is 16 to 18 days spread ver five training events during a ear. The setting is usually a etreat. Then they put to practice hat they've learned between etreats.

"To get into this program, the hurch and the family and the youth ll must commit themselves finanially, time-wise and energy-wise," otes Ms. Marston. "It's not only elped improve local youth ministry ut also to develop better youthdult relationships."

In addition, the American Baptists sponsor two youth conferences each summer, plus a large outh gathering every three years. Next summer, 2000 youth are xpected at the American Baptist Assembly at Green Lake, Wis., and t nearby Ripon College at this riennial youth conference.

Each of the two annual summer conferences attract about 150 to 200. Here the emphasis is on developing a sense of community, Bible study, coping with personal problems, getting to know persons rom other parts of the country, and building healthy relationships with adults by working in small groups.

The general pattern of local youth ministry is church school, plus some sort of youth programming once a week. To cope with an increasing number of youth who work or who get highly involved in after-school activities, some local groups have five or six weekend retreats a year instead of weekly meetings.

Brethren youth cherish heritage and witness

"Brethren identity is a major concern of youth of the Church of the Brethren," observes Ralph Dietrich, a national youth leader. "Along with the concern for their own heritage is a concern for what it means to be involved socially." As members of one of the "peace churches," Brethren youth, for example, made an antinuclear witness at Rocky Flats in Colorado while at their National Youth Conference at Estes Park last year.

Held every four years since 1948, these National Youth Conferences attract about 3000 participants—nine youth for every adult. The purpose is to provide Brethren identity, as well as a major Christian education experience.

In the two years in between the quadriennials is a Study Action Conference, which is one day shorter and limited in participation to 500 to 700 youth. The next one is at Juniata College in Huntington, Pa., June 20-24, 1980. The theme will be based on the goals of the 80's for the total denomination—"Do Justice, Love Tenderly, and Walk Humbly" (Micah 6:8). Attenders at these conferences engage in Bible study, theological reflection, and ways of taking action in personal and corporate life on the conference theme.

The pattern of local youth ministry varies but one option that is suggested is the "youth club." It's a structured program for after-school hours once a week during the school year and would include several cycles—Bible study, a meal,

perhaps choir practice (depending upon the situation), recreation, crafts, etc. Other options grow out of a youth group meeting whenever they choose, as frequently as they choose, and following a program they choose. The national office provides a booklet on the "youth club" and recommends resources for other groups.

"And church school for senior highs is just one of the bread-and-butter things for Sunday morning," adds Mr. Dietrich.

Disciples plan new youth ministry structure

"We are in the process of moving toward a church-wide structure in youth ministry," reports Suzanne Martin, director of youth ministry of the Christian Church (Disciples of Christ). And the new design and new manual for such a Christian Youth Fellowship will get their first testing at the denomination's Youth Ministry Congress, June 26-30, 1980.

Over the past few years, both declining membership and declining activity among youth stirred grassroots concern for more structure, more church identity, and more unity among youth, resulting in the renewed emphasis on youth in the Christian Church. The key components will be a national youth gathering, a manual for youth ministry, a handbook for camp and conference counselors, and a broadened network (especially wider use of the current youth newsletter, "Touching You, Touching Me").

Next summer's youth congress will be a delegated assembly—fo youth and two adults from each the 35 regions. The congress wa started in 1971 and happens eve two years. The purpose is f training, inspiration, exchange ideas, and some recommendation for the church at large.

A general Youth Council, com posed of 16 youth and adults, c most of the planning and impl menting of church-wide you events.

A Youth Ministry Intern progra has a young staff person respons ble for youth stewardship ar mission. It is both educating you to what stewardship is all about ar giving youth an opportunity to ta part in action and service project Giving among Disciples youth higher this year than for the la 15 years.

"Youth empowerment is whe we've been for the last five years so," says Ms. Martin. "We ha encouraged regions and congreg tions to send youth as voting repr sentatives to our church's legisl tive General Assembly every tw years. The numbers responding that request is growing."

A General Assembly may attra as many as 10,000 youth and adu delegates—not all are able to vot but anyone who registers is able speak from the floor. This fall the were about 800 youth present G.A. Two years ago when G.A. wa held in the summer, 1500 you attended. "Youth" is defined as to 22 years of age.

"We plan special activities f youth delegates so that they do n conflict with regular G.A. se

ions," notes Ms. Martin. "We have n orientation for youth before G.A. egins. It helps youth feel more omfortable with the parliamentary rocedures and encourages them to articipate more intelligently in the usiness sessions."

nput by young people urged y Cumberland Presbyterians

Three new national programs in outh ministry are under proposal nd probably adoption for 1980 in he Cumberland Presbyterian Church.

First, is the "Youth Ministry Planning Council," composed of 12 high-school-age youth and four adults, whose responsibility will be to plan youth ministry for the denomination. "We are going back to the more structured youth ministry programs that we tried to avoid over ten years ago," comments Frank Ward, denominational youth leader. "We want youth input in our denominational youth programming so that we can better identify the needs and concerns of youth ministry and program to meet those needs at the grassroots level."

Second, is the employment of a "Youth Intern" who will be the staff person for the Planning

CONSCIENCE Learning what it means to respond socially to the gospel, 700 out of the 3000 delegates attending a Brethren youth conference made an anti-nuclear witness at Rocky Flats in Colorado.

Frank Ward

STUDY In one of a number of small group discussions at their annual youth conference, these young people of the Cumberland Presbyterian Church talk about peer ministry—youth-to-youth counseling.

Council.

Third, is a "Youth Caravan Program," in which five or six young people will travel in teams throughout the church doing youth programming, training leadership among other youth, and serving an outreach ministry for unchurched youth.

In addition to these new programs is the annual denominational youth conference that has been happening each year for about 50 years. Usually about 150 youth attend and they deal with current issues and needs of youth ministry.

Why are they turning to a more structured youth ministry?

"The emphasis in the 60's and early 70's of integrating youth into the total mission of the congregation has taken its toll on us," Frank replies. "Our local churches nev did fully buy into that concept. S while affirming the involvement youth in the church's total ministr I think we also need to affirm th necessity for peer relationships ar peer ministry."

"Youth Presence" felt at Episcopal Convention

The 480 high school your people had gone to Denver September as a "Youth Presenc at the 66th General Convention the Episcopal Church. It was th largest national gathering of Epi copal Church youth and the fir since 1964.

The young people were there learn about the workings of th church, to share in the gathering the Episcopal Church in Conve

on, and, by their presence, let the urch be aware of the young ople's interest in the church and eir desire to be a more visible part the church.

A highlight was when the Youth esence was acknowledged by oth the House of Bishops and the ouse of Deputies and when some the young people addressed both gislative houses. At an informal et-together, 50 bishops (out of out 150) joined Presiding Bishop ohn Allin at Colorado Women's ollege, where the youth were oused. The Presiding Bishop, on ehalf of all bishops, received a outh Presence button and T-shirt hich he promptly put on.

The convention heard of the rowing Youth Ministry Network eing developed by Elizabeth Crawrd and her youth office in New ork City. This network is a strong ore of leaders throughout the ountry—both adults and older outh—who are servicing youth inistry in the local parishes rough provincial and diocesan vents and programs.

In an advocacy for youth ministry, Is. Crawford says, "Our hope is hat young people go to church ecause they want to, because it ffers them something of value, ecause it helps them sort through he kinds of issues that adolescents eed to address, such as coming to ne's own sense of identity and eveloping the ability to make esponsible decisions for oneself, s one moves into adulthood. Our ope is that youth will find the hurch to be a place where they will et support, where they can ask questions openly, search for basic meanings in life, and find the direction that is uniquely their own."

"Youth Staffers" aid Lutheran churches

Beyond their local churches, many youth get involved in the Lutheran Church in America. For example, "Youth Staffers" is an ongoing program that has about 25 young people serving in synods and church-wide agencies for a year. They receive two weeks of intensive training in June, then are assigned to their fields of service for the remainder of the year.

"Congregational relay teams" is a concept of having one youth and one adult in each congregation to relay information for church-wide agencies and synods to congregations and vice versa. Currently about 3200 youth and adults are serving as such communication links. *Network,* a youth ministry newsletter, is part of the mailing going regularly to 11,000 congregations, pastors, and lay-professionals.

Plans continue for the 1980 LCA Youth Convo, to be held in conjunction with the Seattle Convention of the Lutheran Church in America. The youth event, beginning June 23 and running through the end of the Convention on July 2, may involve 300 youth and adults who work with youth.

Also, next summer will be regional youth gatherings across the country.

In 1981 will be the national LCA Youth Gathering at the University of Tennessee, Knoxville, July 13-17.

National staff continues to provide guidance, support and resources for synods as they consider their organizational approach for implementing youth ministry on the territory of synod. A number of synods are focussing their energies more on strengthening district approaches to youth ministry, with less emphasis on synod-wide organizational activity.

A series of leadership training sessions will enable leaders—both adults and youth—to develop skills that will strengthen local youth ministry, including such emphases as understanding youth, planning skills, worship with youth, youth resources, basic concepts of youth ministry and activities for group building.

Mennonites bike hike and work camp

Doing things together—like bike hiking and workcamping—is a unique aspect of Mennonite youth ministry. In a small Christian community sharing with one another, the participants learn about the world around around them, about other persons, about themselves, and about God. Hopefully, each person becomes better equipped to strengthen the local youth group or congregation to which they return.

"Out-Spokin'" is the Mennonite biking program. It's for all ages, but mostly for youth. It's open to all denominations. Trips vary in length from one day and 15 miles to two months and 3500 miles (coast to coast). The trips cover all parts of the U.S. and Canada and Puerto Rico and Jamaica and Europe.

Out-Spokin' is well-equipped w Schwinn Super Sport ten-sp bicycles. A scout-mechanic-sa man accompanies many trips o motorcycle. A truck and tra carries food, personal supplies, a spare parts and equipment. course, some trips are self-c tained—the bikers carry their c food and supplies.

The costs for domestic trips about $12 to $14 a day, cover expenses on the road, food, b repairs, insurance, etc. Of cour each biker pays for his or her o transportation to and from location of the trip.

Key to the success of the trip the experienced staff team, w help the bikers live out a Christ life style while on the trip.

For more information, wri Jerry Miller, Director, Out-Spok Bike Hikes, Box 370, Elkhart, In 46515.

The Mennonite work camp p gram makes it possible for youth get an experience in volunta service and in Christian communi Last summer there were 12 wo camps in the U.S. and Canada high school youth, 15 to 18 years age. They worked with the han capped, with children, did co struction and clean-up work, help in soup kitchens, worked in ter ment houses, did outdoor campi and drama.

In each group there are at lea two leaders and 10 to 15 you people. Each camp lasts two eight weeks. Depending on t length of camp, the cost is $35 $90, plus a four-dollar registrati fee, covering food, lodging, a

surance. Each camper pays his or r own transportation to and from e campsite.

"You live, work, argue, eat, study th the same group," observes is Bergen, work camp director. If u have further interest, write: Ms. is Bergen, Box 347, 722 Main St., ewton, Ks. 67114.

oravians use Youth mpowerment Teams

"Because of our small size, we ave an intensive need to relate hd, therefore, we have strong ties cross regional lines," says Gerald efus, youth administrator for the Northern Province of the Moravian Church. The denomination has 150 congregations in 16 states in the U.S. and in Alberta in Canada, totalling 65,000 members.

Instead of a national staff, they have two full-time youth ministry administrators in each of the two provinces in North America. The local pattern of youth ministry is the traditional church school on Sunday morning and the fellowship group on Sunday evening. Every four years Moravian youth can participate in an international youth

(*Continued to page 86*)

VOICE As part of the "Youth Presence," David Belote observes the General Convention of the Episcopal Church in session n Denver in September. It was the largest gathering of Episcopal youth.

YOUTH ABOUT THE CHURCH...

Greg Moyer

MARTHA HAY
Spokane, Wash.

My father is a clergyman, but for so long I hated to get up on Sunday morning and go to church. I think I began to change when I started working on the diocesan level and actually played a part in shaping the church. When people ask me whether my friends are Christian, I don't know how to answer. The way I share my love for God and for others is just by my actions, by the simple things I do. I refuse to wear a badge that says: "I'm a Christian, therefore, you must accept me." I don't like that because I see so many people who call themselves Christians and who are very hypocritical.

Greg Moyer

BILL HICKS,
Prescott, Ariz.

Why are young people so concerned about their status as full participants in the church? Maybe there is a fear among young people that they will be intellectually excommunicated as youth and that they won't have anything to say until seven-eighths of the hair is off the top of their heads. I would hate to live with the knowledge that no one in the church would accept me as an intelligent person until I was balding or paunchy or became ordained.

BETH TILLEY
Commack, L.I., N.Y.

I live in a community tha primarily Jewish and C olic and half of them d even know what a P byterian is. I find it h but if they try to put down, that doesn't bo me. These kids have idea, based on their c group, I guess, that chu is just religious teach and reading the Bible, our group at church d work projects to h others and we do thi that bring the group t closer unity. We sit d and discuss the proble and issues we're fac right now and I think th religious, especially w life and religion are sh to fit together in answer our problems.

RAH EVANS
coln, Nebr.

re, I get some weird ks from some kids when y hear how involved I am th the church. But, nerally, people who real- know me know how portant the church is to and they won't make of me. The church is nply a part of my life—it vays has been. I don't nk I could function with- t knowing that God was ere. Staying involved in church keeps me in uch with God and with ristians. If I don't have ntact with other working ristians, I loose part of life.

DUAYNE MEYER
St. Louis, Mo.

Today nothing seems to be just simply right or wrong; it's all kinda gray. It's a very confusing world and people are getting fed up. That's why they're turning inward. They don't know what in the world is believable and what they're able to handle. So they turn to themselves whom they can trust. When people don't know what to believe and what gods have clay feet, that's where the church needs to help. In a disillusioned and chaotic world, I see the church, despite all its faults, as the only cornerstone for peace, order and love.

Greg Moyer

ROSALYN JEFFERSON
Irvington, N.J.

My neighborhood is sort of urban and suburban. Most of my friends have Muslim names, but they are not really practicing Muslims. I'm the only one in my group that talks about the church. They all used to call me a "church girl." But that doesn't bother me, because they come to my youth group meetings a lot. I feel that if they like the youth group, they like my church. In my neighborhood, you have to live up to a certain "coolness." You can't be cool and go to church and at the same time be nice to people, they say. I don't believe them. I just try to be myself.

(*Continued from page 83*)

convocation, where 200 to 400 attend.

A unique aspect of Moravian youth ministry are their Youth Empowerment Teams. Composed of three to five youth, plus one adult, these six teams are available to churches in their respective areas to do youth leadership, usually on weekends or at an evening's program. After being trained, each member makes a one-year commitment to be on call.

A Youth Intern is also available to churches of the Southern Province, notes Carl Sutherland, its youth administrator.

Southern Presbyterians feel surge in youth ministry

A surge of enthusiasm in youth ministry is being felt across the whole Presbyterian Church in the United States, reports Bill Forbes, the denomination's top youth administrator. It started when the 1977 General Assembly of the PCUS voted to emphasize youth ministry for three years "to see what happens."

A major example of the growing interest are the denomination-wide youth conferences held every summer at Montreat, N.C. They've grown from one conference a year to two and now in 1981, three weeks are being set aside for youth conferences, in response to the demand. In recent years, both conferences each summer have been at capacity—1200 a week.

Why the growing interest in these conferences?

"We knew from the past conferences were something kids really enjoyed. When churches eliminated such gatt ings of youth, they missed a bi need—that young men and men—adolescents—like to be gether. I have a hunch that, in stormy days of the 60's and e 70's, kids would have participa in such conferences if they been available. Today, we're sim making them available again.

"One concern I have, howeve that young people today are conscious of issues. The appea getting together at Montreat i

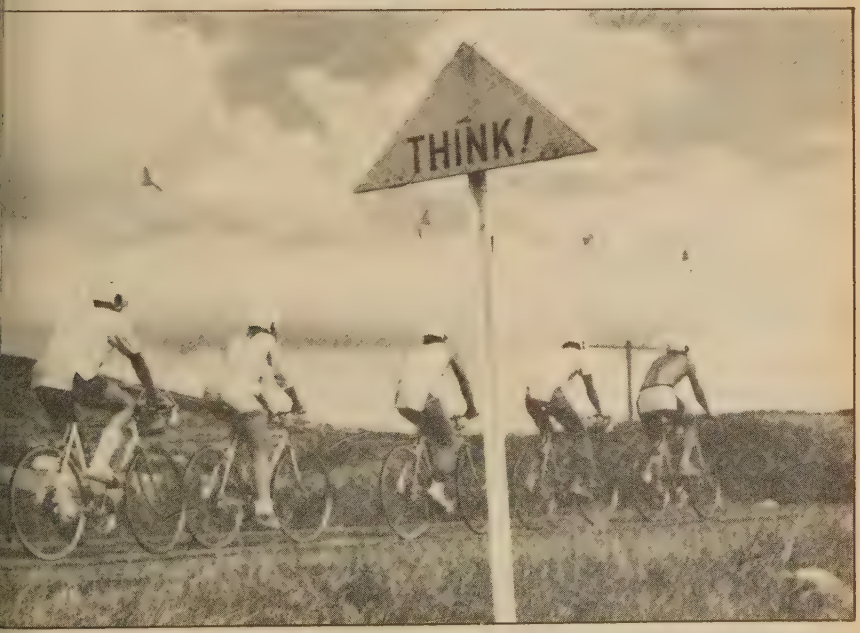
RE-CREATI

cial appeal. So we try in our anning these events for youth to se issues with which the church concerned and on which the spel is our conscience. But it's rder to raise issues with kids day than it was ten or 15 years o."

A recent innovation in youth inistry that has been developed by r. Forbes and will be launched in 80 is called "Youth in Service— e Tithe of Life." Bill describes it "a kind of Peace Corps for youth inistry." It's an opportunity for ung adults to give two years of rvice in small churches working solely in the area of youth ministry. Trained next summer 25 young people will start serving on a subsistence salary.

The money to sponsor this program will come from the annual "Birthday Offering" of the women of the PCUS, amounting to about a half million dollars.

Discussing youth empowerment in his church, Bill summarizes: "If anything, the kids have more power than ever before. They have the status of advisory participants in General Assembly. There are 75 youth of all types. They have voice and vote in every GA committee and



Stanley Miller

ing in the Rocky Mountains, these young cyclists are part of the Mennonite program, known as "Out-Spokin.'" By riding, eating, worshiping, and ng together, they become one in the spirit. Work camping is another program mmunity building through sharing a common experience.

that's where the major decisions are made. They do not have vote on the floor where the final official assembly actions are taken, but they still do have voice on the floor. This year our advisory participants were the sharpest group of young men and women I've worked with."

Reformed Church responds to new youth needs

Since the Reformed Church in America has had no national youth program for a number of years, it depends on its six synods for such leadership. But as a need for youth ministry is emerging, new things are happening.

As drafted recently, the three-part purpose for young ministry in the Reformed Church in America is "to equip youth as growing disciples, to interpret the mission of the church for youth, and to empower youth through all the resources of the church for the life and work of the Kingdom."

And a new resource publication, called *Paksak,* is being started to share models for doing each of the three purposes, and to give ideas, denominational news, resources, etc., for local leaders.

The average local youth ministry includes church school on Sunday morning, youth group on Sunday evening, and catechism on Wednesday night. Catechism is taught from kindergarten through 12th grade. Completing the course does not mean that you automatically become a member. It is an individual's decision to go before the Board of Elders in his or her local church and make a public confession and express a desire to become member. Although this could h pen at any age, it usually ta place sometime between 10th 12th grades. Of course, there exceptions, such as when decision is made as early seventh grade. And sometim much to parents' concern, decision is not made after the grade completion of catechism.

Catholic youth face "a growth time"

"It's a growth time, a revitali time, for Catholic youth minist observes Marisa Guerin, natio director of the Catholic Yo Organization. "What we see Catholic youth groups is a grow emphasis on the relational dim sion—the one-on-one friends approach that means group sup of one another and indivi listening to one another. W begun to develop a personal mi try—not only from adults to yo but also young people to e other.

"But at the same time, I've b pleased that we've been able keep the strength of our natio CYO, which used to be ba mostly on the teen club and sp activities, but lately has b keeping up with the times, so we now have about 100 out of ab 170 Catholic dioceses that bel voluntarily to the federation. Th more than we've ever had bef There's a great diversity but the belong to the same national fed tion. They not only have recreat but youth retreats, community vice projects, cultural and sc

tivities, etc."

A highlight of the National CYO deration is its national convention ery two years. In November, 3500 enagers gathered in Kansas City r the most recent convention.

Locally, there are three ways in nich Catholic youth ministry is rried out—in the parochial high hools, in the parish youth group self, and in the religious educa-on program.

"We've seen a real convergence the last two," says Ms. Guerin. Since the late 60's, the religious lucator has moved out of the assroom and is using experience-oriented education, retreats, service in the community, involving youth in action and reflection as well as spiritual activities. It's a new blend. The parish youth ministry program has a teen group that has religious education classes and also has service projects, all of it coordinated by a professional or volunteer youth minister. That's our goal—that the parish ministry be multi-level.

"Kids are selective in their participation and so we try to encourage parishes to provide enough opportunities to meet the varied needs and interests of teens."

DENTITY Ten-gallon hats identify the members of this Texas delegation to the national convention of the Catholic Youth rganization in November. Other groups were known by their unique T-shirt esigns or their dress-alike outfits.

Herman C. Ahrens, Jr.

AFFIRMED Balancing an earth ball, young people learn to know one another at "Springboard '79" at Camp Living Wat Pa. They came from coast to coast for a five-day conference prior to caravaning to a meeting of their denomination's highest legislative body.

What about youth ministry in Catholic high schools? As far as most Catholic teenagers are concerned, they attend public schools, especially in the Midwest and West. In the Northeast, however, there are a large number of Catholic high schools, most are cooperative in working in youth ministry.

Budding writers challenged by Canadian churches

Youth across Canada are being invited to write a script to a musical which deals with the way a young person would experience the joys and frustrations, the liberation and oppression, the doubt and faith of growing up as a young Christian in today's world. The invitation is part of the youth empowerment emphasis of the United Church of Canada. And hopefully the musical premiere in 1981.

In the meantime, youth are a invited to take part in the Yo Forum, to be held in connect with the General Council of United Church of Canada in Halif August 15-24, 1980. Those you people attending will be a "yo presence" to the church at lar will have educational experienc and will give direction to church's youth program in shadow of the decision-mak wing of the denomination.

Although "youth" is defined as to 21, the church is also mov increasingly into a young ac concern (18 to 30 years of age).

The youth ministry of the An can Church of Canada is aris more and more out of the lo

uation, rather than the national. eir national youth leader is ected every two years from among e youth themselves.

ethodist youth set iorities for 1980-81

The revitalization of local church outh ministries, ethnic minority outh empowerment and family inistries were selected as the ree priorities for the focus of outh concerns by the United ethodist National Youth Minis-ies Organization (NYMO) at its econd biennial convocation on the illard University campus in New rleans last August.

In revitalizing local youth minis-ies, included were such concerns s Christian education, confirma-on education, Bible study, leader-hip training (both youth and dults), small membership church-s, and youth evangelism.

The theme of the convocation as "God's People: An Everlasting ainbow." Highlighting the theme ere ethnic minority experiences in hich Asian American, Black, His-anic, and native American guides ed participants in songs, games nd dances typical of each culture.

In the midst of a plenary session, he NYMO chairperson was "kid-apped." His captors demanded ansom in the form of a contribu-ion to the Youth Service Fund YSF) by each regional delegation. he delegates responded by giving total of $1100 to the fund. The SF is a youth-oriented program, hich meets the needs of people, specially youth. Some examples f YSF-supported projects are camps, youth centers, counseling services or programs for handicapped persons. YSF is a ministry entirely supported and administered by the youth of The United Methodist Church.

Attendance at convocation totalled about 500. Three-member voting delegations (two youth between the ages of 12 and 18 and one adult) from 69 of the denomination's 73 annual (regional) conferences participated in the convocation. An equal number included youth and adult observers from many conferences and representatives from denominational boards and agencies.

United Presbyterians expect 5000 young people

The big news in youth ministry in the United Presbyterian Church in the USA is the 1980 Youth Triennium. Expecting 5000 North American Presbyterian youth and adults, the planners of the event are building a week-long program around the theme, "Christ Among Us...Journey of Hope." To be held on the campus of Indiana University, Bloomington, Ind., August 4-9, the 1980 Youth Triennium is the first of a series of conferences that will be held every three years for Presbyterian youth.

The three-fold purpose of the event is "to enable Presbyterian youth of North America (1.) to address the prophetic and crucial dilemmas of our world and embark on a journey toward global unity, (2.) to rediscover their Christian and Presbyterian roots, to nourish personal faith, and to develop leader-

ship through worship, theological reflection, study and devotion, and (3.) to participate in setting the direction for the youth ministry of their own Presbyterian denomination."

Held in connection with the Triennium will be a Youth Forum, an assembly of UPCUSA youth, that will be run, delegated, controlled, staffed, and assessed by youth. The purpose of the Youth Forum will be to evaluate UPCUSA youth ministry and to help determine the direction for future youth ministry programs at all levels of the church.

The 1980 Youth Triennium is another example of the increasing emphasis of youth ministry in the United Presbyterian Church USA, encouraged two years ago by the General Assembly.

"One of the major outcomes of that General Assembly," reports Ray Woods, Program Director of the UPCUSA Youth Program, "was the New Covenant Community model for youth ministry that sees youth ministry as the total involvement of young people in the life and ministry of the church. But it also places much emphasis on peer ministry, on peer grouping, and on styles of ministry that help young people take active leadership roles in their own programmatic concerns and involvement."

To resource this new emphasis, the national youth office is in the process of producing its third volume of *Strategies for Youth Programming for Senior Highs* and *Strategies for Youth Programming for Junior Highs,* and is completing a three-year cycle of a *D Lectionary.*

Mr. Woods adds, "The lectior probably reflects some of wha feel is a trend of concern of yo people for some in-depth spirit development and personal B study resources so that they better understand their faith that faith becomes real in their li through some kind of persc discipline."

He also feels that there is strong feeling among youth to b a network of people in the deno nation. However, he feels that th seems to be less concern ab global, economic, social envir mental, and other issues am youth.

"I don't think the church, in te of its influence on the lives young people, will be really sigr cant until it takes some of th issues seriously and speaks them," summarizes Mr. Woods don't think young people are re wanting to escape, they're want to find some adequate answers some ways to respond."

At the General Assembly its young people are in a category their own—"youth advisory d gates"—with voice but no vote the floor, and with both voice vote in GA committee meetin alongside the adult commissione

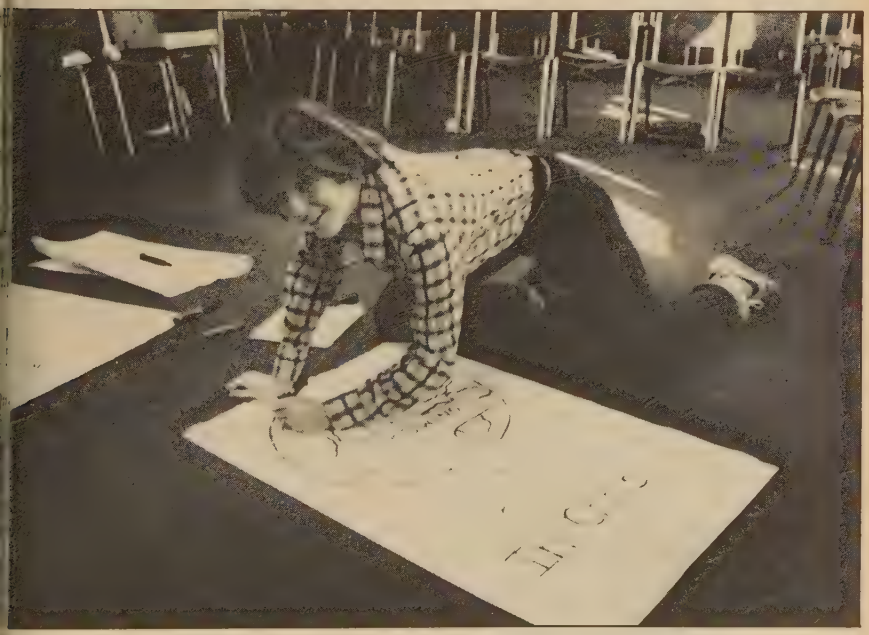
Talking about the 1979 Gen Assembly in Kansas City this p May 22-30, Larry Golemon, yo intern, observes, "Compared to years ago, the contributions m by young people this time w received with much greater ent siasm by the whole assembly.

uth were given much more re-
ect on the floor and in the
mmittees."

80 National Event
tracts UCC Youth

For the first time in the 23-year
story of the United Church of
hrist, 1500 youth and their adult
lvisors will be gathering for a
ational Youth Event, to be held at
arleton College, Northfield, Minn.,
ne 25-29, 1980. Representing the
state conferences of the United
urch of Christ, the participants
ll attend general sessions, work-
ops, interest groups, worship,
special events, displays, focussing on the theme, "Vision for Tomorrow. . . Action for Today."

The planning committee for the 1980 National Youth Event hopes the programs and resources being planned will "enable delegates to: (1.) celebrate the presence of youth as an integral part of the total church, (2.) gain a clearer understanding of what our faith and what the faith commitment means for us as we live in a society riddled with racism, sexism, and consumerism, (3.) increase the understanding about and involvement in the life, mission and ministries of the



NVOLVED Expressing her faith through a poster drawing, a member of the design team helps to plan the 1980 outh Triennium of the United Presbyterian Church USA, where 5000 youth e expected next summer.

Thomas O. Bentz, A.D. Magazine

United Church of Christ locally, regionally, nationally, and internationally, (4.) identify and strengthen an ongoing national youth ministry network, (5.) experience the diversity within the heritage and strength of the United Church of Christ, and (6.) develop skills to strengthen youth ministry in l churches, associations, and c ferences."

"I think the 1980 National Yo Event will show the young pe how national and culturally m we really are as a church," s Tom Fountain, Manhattan Be

WORSHIP Rosalyn Johnson, member of a liturgical dance group from Webster Groves, Mo., carried the chalice during the Sunday service of worship at the General Synod of the United Church of Christ last summer.

Calif., member of the NYE planning committee. "It might also bring out a lot of enthusiasm from the youth to go back to their own home churches and build on that spirit so that in the future years we'll have a stronger church."

The director for the 1980 NYE is Audrey Miller and the coordinator is Michael Small. Both can be contacted for further information about the event at: 1980 National Youth Event, United Church Board for Homeland Ministries, 132 West 31st Street, New York, N.Y. 10001 (telephone: 212/239-8700). Registrations are being handled by state conferences, each of which have been assigned a quota of delegates. The ratio is one adult for every four youth.

The urge among young people of the United Church of Christ to get together nationally has been stirring for sometime. In the summer of 1978, about 100 youth and adults from ten states gathered at Camp Himanagish in Montana, followed this past summer by a similar gathering at Camp Living Waters, near Schellsburg, Pa. Called "Springboard '79," the five-day gathering of youth from coast to coast ended in a caravan of cars and vans to Indianapolis, Ind., to attend the meeting of the 12th General Synod of the United Church of Christ.

In addition to youth visitors, there were among the 700 officially-elected delegates a contingent of "youth delegates." The rules of the United Church of Christ set a quota of 20% of all delegates to General Synod and of all members on national committees be "youth" (under 30 years of age).

"There are those who would like to cut youth quotas," notes Duayne Meyer, youth delegate from St. Louis, "but I feel the quotas are necessary for the times in which we live in order to keep a good flow of ideas coming from all areas of life. Besides, the people who are in charge of the church today are going to be handing that leadership over to us someday. And I think we need to be gaining all the knowledge we can, especially the shape the church is in right now."

The President of the United Church of Christ, Dr. Avery Post, summarized: "Both the numbers and the level of participation of youth is one of the most significant things of the General Synod—both visitors and delegates. I saw more and more young people who as birthright members of the United Church of Christ. I felt imagination flowing naturally, freedom that is born of the spirit, and a growing sense of responsibility for the church at large. Youth involvement was more at this General Synod than any in recent years. We must encourage the presence of youth in a non-paternalistic way as full members of the church." □

Wrapping Up Christmas

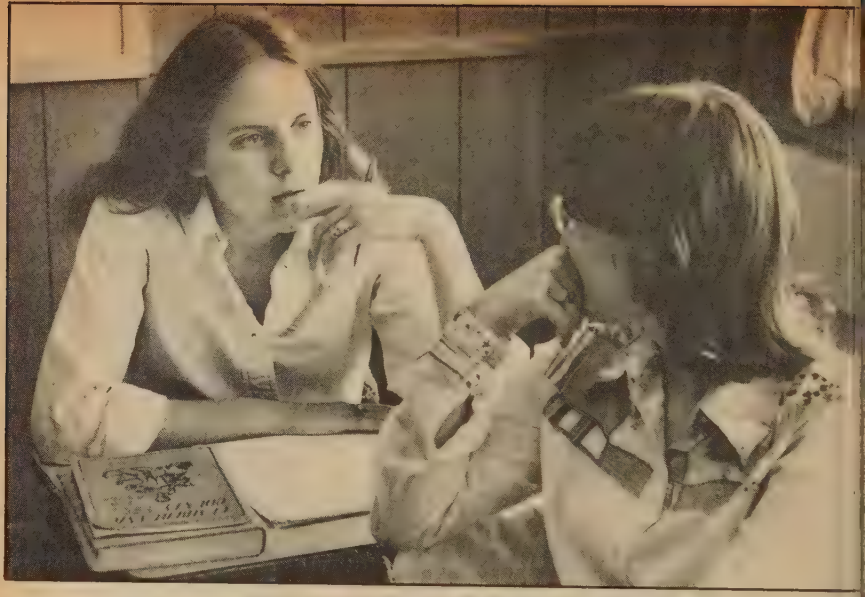
H	I	S	T	N	O	E	L	O	E	B	G	C	C	A	I	T	U	M	Z
K	E	D	E	W	S	B	I	C	T	Y	B	A	L	C	K	M	J	A	B
M	L	R	A	E	H	G	O	L	D	L	E	D	R	E	A	T	Q	G	N
T	N	J	O	H	N	E	B	O	I	S	C	S	U	B	L	A	G	N	F
H	O	I	Z	D	R	D	H	I	A	R	I	Q	P	D	D	A	V	I	D
G	I	B	C	X	S	Z	A	R	Y	B	C	X	M	A	R	Y	L	F	M
I	G	A	M	F	L	E	L	I	Z	A	B	E	T	H	W	A	T	I	B
N	E	G	L	U	D	C	G	B	W	A	T	E	R	O	P	D	Q	C	R
H	C	P	Y	U	A	T	S	N	L	G	B	C	D	N	X	G	Q	A	P
T	F	U	J	A	C	O	B	M	A	R	L	E	Y	B	I	N	L	T	M
F	D	L	D	T	H	I	Q	U	O	V	J	P	H	C	L	I	N	E	D
L	Q	M	W	G	O	W	A	S	S	A	I	L	B	V	I	X	E	N	C
E	S	T	H	E	R	S	Q	U	L	O	M	D	C	X	V	O	W	S	G
W	Y	M	Y	R	R	H	Z	Y	B	G	H	M	A	R	K	B	S	T	A
T	B	S	E	M	M	A	N	U	E	L	A	D	B	D	O	O	T	O	M

Can you find the hidden names, terms and Biblical references associated with Christmas? The words can be found by reading horizontally, vertically, and diagonally, forward and backward, up and down. Here are some clues. (Answers on page 111.)

1. French term for Christmas.
2. Mary's song of praise (Lk.1:46-56) is known as the _____.
3. Bethlehem is in the province of _____ (Mt. 2:1).
4. Spanish term for Christmas meaning birth.
5. Mary went to stay with her cousin ____ (Lk.1:39-40) for t months.
6. The *first* ghos visit Scrooge _____. (two wo
7. The Wisemen the East brou frankincense, and _____.
8. Answer to little g question, "Is the Santa Claus?"
9. One of the two

pels without a nativity story.

10. Holy day on January 6 celebrated by Orthodox churches as Christmas. (two words)
11. King visited by Wisemen in Mt. 2:1-9.
12. Name of fourth reindeer in listing of eight who pulled Santa's sleigh.
13. Other gospel with no nativity story.
14. Day after Christmas celebrated in England. (two words)
15. Bethlehem is called the city of _____ (Lk. 2:4, 11).
16. O. Henry composed "The Gift of the ____."
17. Name shared by Roman Emperor Augustus (Lk.2:1) with other emperors.
18. Swedish saint honored on December 13 as "Queen of Light."
19. Name for Jesus that means "God with us" (Mt. 1:23).
20. Traditional English Christmas punch served to carolers.



David S. Stricker

PLANNING YOUR FUTURE

Getting an idea of where you want your life to be going means setting some goals and answering some questions. But are you asking the right questions? And how do you find the answers? Where can you turn for help?

BY KEN POTTS

Vouldn't it be great if God somehow told each and every one of us exactly what we should do with our ives? Imagine how simple it would e if God just laid out things for us nd guaranteed that we would live happily ever after" if we just ollowed in sequence steps one hrough ten. Sort of a *Ten Steps to Success,* by God.

The plain truth is, that it's seldom hat simple. Few things in life are imple—one of the hardest and nost painful lessons we learn as we row up. Usually, figuring out where we are going with the rest of ur lives, and how to get there, is a ong (lifelong, in fact) and tough ob.

You may be thinking along about now, "Oh, great! I really needed to hear that!?! Why bother, then?" Well, because if we don't bother to ut some time and effort into figurng out where we are going, we robably will never get anywhere at ll. We seldom just fall into things ike success, happiness, fulfillment, or satisfaction. More often han not these are things that we need to work toward. That's spelled "w - o - r - k." It's not one of my avorite words; probably not one of ours either. Unfortunately it's the word that fits.

A big part of working toward some sort of sense of where it is that we are going involves setting some goals for our lives. Where do we want to go? What sounds exciting? What turns us on? What is realistic? What can we handle? These are all important questions that we need to wrestle with.

If that is not enough, Christians have yet another big "what?" to deal with. "What does God want me to do?" As Christians we believe that God calls each of us to use our talents to build God's Kingdom.

Ours are God-given gifts; it is our responsibility to use them wisely. And there is a pay-off to that, too. We believe that by devoting our lives to serving God we can find things like success, happiness, fulfilment, or satisfaction. By success I do *not* mean what some people will try to lay on you—fame, fortune, status, etc. . . .Those may be measures of success in our society; they are not measures of Christian success. A Christian is successful when he or she uses his or her talents for God. Period.

"Okay," you say, "I can buy the fact that I need to set some goals for my life. And it makes sense to me that my faith should play a big part in setting those goals. But how do I do that?"

There is no sure-fire, cut-and-dried, life-time guaranteed way of working through what we want to do with the rest of our lives, and how to do it. Let me try at least one way of doing it. We are going to deal specifically with two questions: (1) When and how God fits in, and (2) how we can begin to set some goals and directions.

Where Are You When We Need You, God?

The Bible, both Old and New Testaments, is full of examples of

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God directing people to specific careers, jobs, or causes. Moses was quite forcefully told to lead his people (Ex. 3:1-11). Jeremiah knew, beyond a shadow of a doubt, that God wanted him to be a prophet (Jer. 4:1-8). Mary certainly was surprised when God called her (Lk. 1:26-31). Peter was simply told "follow me..." (Mt. 4:18-20). And Paul was knocked right on the seat of his pants by God's call (Acts 9:3-6).

Does God still call people like that? That's a tough one. Most people in the Bible *didn't* seem to get called as dramatically as Moses or Mary. Think about it. There are literally thousands of names in our Bible of people who, without question, were trying to use their talents and gifts for God. For a vast majority of them, we have no record of any kind of dramatic call from God to do this or that.

Maybe, then, God still does call people the way he did back then. That would mean that some of us may very well get dramatic, almost overwhelming calls to do certain things with our lives. But, for others, God's call may come as that "still, small voice in the wilderness."

"How can I be open to God's direction? How do I know that it is God that I am hearing and not my own inner voice?" There is no easy answer to that one. For me, it is a matter of, first, continually praying that God will keep me open to what it is that God wants. And I do mean *continually!* Week after week, day after day, sometimes even hour after hour: "God, keep me loose;

don't let me get wrapped up in wh
I sometimes want; help me to s
and want what you want."

Second, it helps to check out m
sense of God's direction for m
with Christians I know, especial
those who are older than I am an
have struggled with the question
God's guidance for longer than
have. These are people who kno
me and what I am. So they ca
often help me see what seems to b
God talking. It may be a litt
frightening at first to ask someon
to listen to you. I have gotten a l
of help in that way, though.

A third idea to think about befo
we move on: We are not talkin
about a one-shot deal. We don't a

here are thousands of areers to choose from. lore are developed yearly. hat's one of the scariest arts of figuring out where o go with our lives.

od for guidance and direction at 4 or 18 or 21 and then go our merry ays for the rest of our lives. I made he mistake of thinking that, once I ad settled on a "career," I was all et for the next 50 or 60 years. magine my surprise when I hanged my career plans three imes in college, and twice after hat. Struggling with where to go ith our lives, and how to get there, s a lifelong task.

Having asked God's guidance, nd probably not having subsequently seen a burning bush or eard an angel, we need to do some ard work to get a sense of where to o with our lives in the immediate uture. I've found helpful a way of lanning that is called "Management by Objectives." MBO (for hort) is a way of planning that a lot f businesses, schools, churches nd others use to help get a sense f where to go. Though we will dapt MBO to suit our purposes, nost of what we do will fit into that cheme of doing things.

According to our MBO plan, the irst step is to start with a purpose tatement. What is our purpose in ife? Why are we here? Is there a eason for our existence? It might e interesting for you to sit down nd really struggle with this sometime. It is the big "why?" in your life. Don't expect an easy answer—or a final one. Thousands of books have been written about our purpose in life and thousands more will be written.

Because we are trying to do something manageable here, and because I'm going to assume that we can all probably buy a fairly simple purpose statement for the present, I am going to suggest as our purpose statement something that Jesus said.

Jesus was asked by some interested listeners once what he felt was the greatest or most important of the commandments that God gave to Moses for the Hebrews. These listeners believed that the commandments were central to God's purpose for them. Jesus' reply was to the point: "'You must love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and the most important commandment. The second most important commandment is like it: 'You must love your neighbor as yourself.' The whole Law of Moses and the teachings of the prophets depend on these two commandments" (Mt. 22:37-40, TEV).

If you are agreeable, I'm going to suggest that we adopt this as our purpose statement. You may want to struggle with this later (I hope you will); for right now I think it is a good start.

Our purpose statement, then, points to three areas: loving God, loving others, loving ourselves. Keep that in mind.

The next step is to think about some goals. Basically, a goal is

something we can do that will help us accomplish our purpose. A goal is tied directly to a purpose statement, but it is more specific than a purpose statement. A goal is something that we would like to accomplish.

Get a piece of paper, and start listing all the goals that you can think of for yourself. Don't worry about our purpose statement now. Don't even worry about whether you can really reach the goals you come up with. Just list all the things that you would like to do in life. Your list may be long, perhaps a lot more goals than you could ever reach. That's good; it means you are really doing some hard thinking.

Now, go back through your list and circle those goals which fit in with our purpose statement: loving God, loving others, loving ourselves. This is definitely not easy! Our choices will have a lot to do with our values and our understanding of how we live as Christians. Most of us have been, and will be, struggling with these questions all our lives.

Finally, see if you can pick ten of those goals you have circled as being the most important for you right now. (If you already have ten or less, just hold on to them.) Once you have done that, we'll move on to our next step.

There are thousands (probably even hundreds of thousands) of careers that we can choose from. More are developed each year. That's one of the scariest parts of trying to figure out where to go with our lives. There is so much to choose from. How can we possibly

There are many trusting people who can give you a listening ear, some sympathy, some tales of experience, some inform help. Give them a chanc

make any kind of intelligent sort decision (or even an unintellig decision)!?!

Nonetheless, we are going to t This is the third MBO step. T another piece of paper and list the possible careers, from actu to zoologist, that you can think that might appeal to you. If this hard, you might check out *Dictionary of Occupational Titles* your library; it will give you ple of ideas to play with. Now, go ba and circle the ten careers t appeal to you most.

What have we got? Well, we ha on one hand, a purpose statem and ten goals which can help fulfill that purpose. On the ot hand, we have ten careers that are interested in. Maybe we can these all together and come up w something.

As you compare your purp statement and goals with your of careers, are there any care which seem to offer you a chance reach a good many of your goal

For example, let's say one of y goals is to play the guitar, anot is to travel, and another is to h people. A career that you've lis as appealing is musician. Th seems like there could be a tie there. Could you be a Christ musician who uses his earnings

elp people and who witnesses rough his music?

Another example: Perhaps your oals include working outdoors, aving spare time, and working ith children. A career that is on our list is recreation worker. gain, there seems to be some ossibilities there. You might think bout working in parks or camps in he summers, letting your faith be a art of what you give to the children ou work with.

Got the idea? Good. Then see if ou can come up with at least three r four careers which fit in well with our purpose statement and result-ng goals.

What next? Let's narrow things lown a little. Pick one career out of the three or four that you've come up with that you would really like to investigate. Try doing some of the following, if possible:

1. Read about that career.
2. Talk to persons who are in that field now. What exactly do they do? What do they like about it? What don't they like? Are they going to stay in that field? Why or why not? What is the job outlook like for the future?
3. Spend a day or two (or even a week or month) getting some on-the-job experience (if you can find a way to get paid for this, more power to you). If you have always wanted to work with animals, for instance, see if you can help a local vet or volunteer at a zoo. What does

it really feel like to work in that area?

5. Keep a list of the requirements for taking up that career. Are you willing to do all that?

If we have been able to do some of the preceding activities, we are getting a pretty good sense of what one specific career involves. As we do this with a number of possible careers, we'll find ourselves writing off some ("No way I want to do that!"), remaining undecided about some ("Maybe yes, maybe no, I want to do some more checking it out."), and getting excited about some ("Wow!"). That's good. We are starting to center in on what we are going to do with the rest of our lives, and how we are going to do it.

According to the MBO plan, you're ready for a final step.

We do this by trying to write some objectives. In our scheme of things, an objective is something that we need to accomplish to pursue a specific career. For example, to become a teacher we might have objectives like: get good enough grades to get into college, graduate from high school, graduate from college, get a teaching certificate, have an alternative job idea (in case we don't get a teaching job right away), send out resumes, etc.

To get a sense of how to go about actually beginning a specific career, let's try a test run.

Select a career that you have really investigated at length and are enthusiastic about. On a piece of paper, list all the things that you could do to prepare for that career. Then, go back and put those things into the order that you would them in. Try adding some dates standards if you get ambitious.

Sooner or later we will narrow possible careers down to one t we are willing to risk trying fo while. By writing objectives we tackle that career in a way that help us have the best chance finding what we want in it.

Summing Things Up

If you aren't ready to tackle this right now, stick this arti away and pull it out later when y really want to dig into the wh idea.

Even so, keep these things mind.

First, *have patience with yo self.* We are all going to make fa starts and have to back up and s over. That's a part of life—eve body's life.

Second, *stay loose.* Nobody their right mind will expect us have the whole question of dir tion in life finalized by the time are 16 or 24 or even 84. We neec look upon this as an issue that will deal with on and off again our entire lives.

Third, *trust God's people.* Th are a lot of trusting people w can give you a listening ear, so sympathy, and some help. T may be your parents, or teacher, minister, or an informed ac whom you respect. Give them chance.

Finally, *trust God.* A Christi theologian once wrote about "leap of faith." That has a lot to to us when it comes to choosin direction in life. If we ask God

Nobody in their right mind expects you to have the whole question of direction in life finalized by the time you are 16 or 24 or even 84. Stay loose.

help, it will be there. It won't always come as quickly as we'd like; it won't always come in ways that we will understand; it won't always be what we think we need or want; but, it will be there! That's a promise, God's promise. □

Two Against the Crowd

BY JERRY H. GILL
Illustrated by Sandy Bauer

Because the stories of certain characters are given a prominent place in the Bible, we often assume that the people of their day thought highly of them. This is an assumption that will not hold up with respect to the Old Testament prophets. Almost without exception the prophets were distinctively *unpopular* with the people and with the leaders of their own time. Only later, after their insights and predictions proved correct, were they and their messages made part of holy Scripture.

Two of the least known but most dissident prophets in the Bible are *Amos* and *Hosea*. Both of thes men, though each in a unique wa stood against the accepted pra tices and norms of their day. The did not do so just to be different to serve their own advantage, b they felt called to embody th teachings of their faith as a witnes against the smug and hypocritic character of those around them And they have a lot to say to u as well.

Amos (see the book bearing h name) was a simple shepherd fro the little town of Tekoa in th southern half of the nation, calle Judah. In a time of prosperity h was deeply disturbed by the mor corruption of his people, not in th sense of "crime in the streets," b rather as it was found in th policies and practices of *rulers* an

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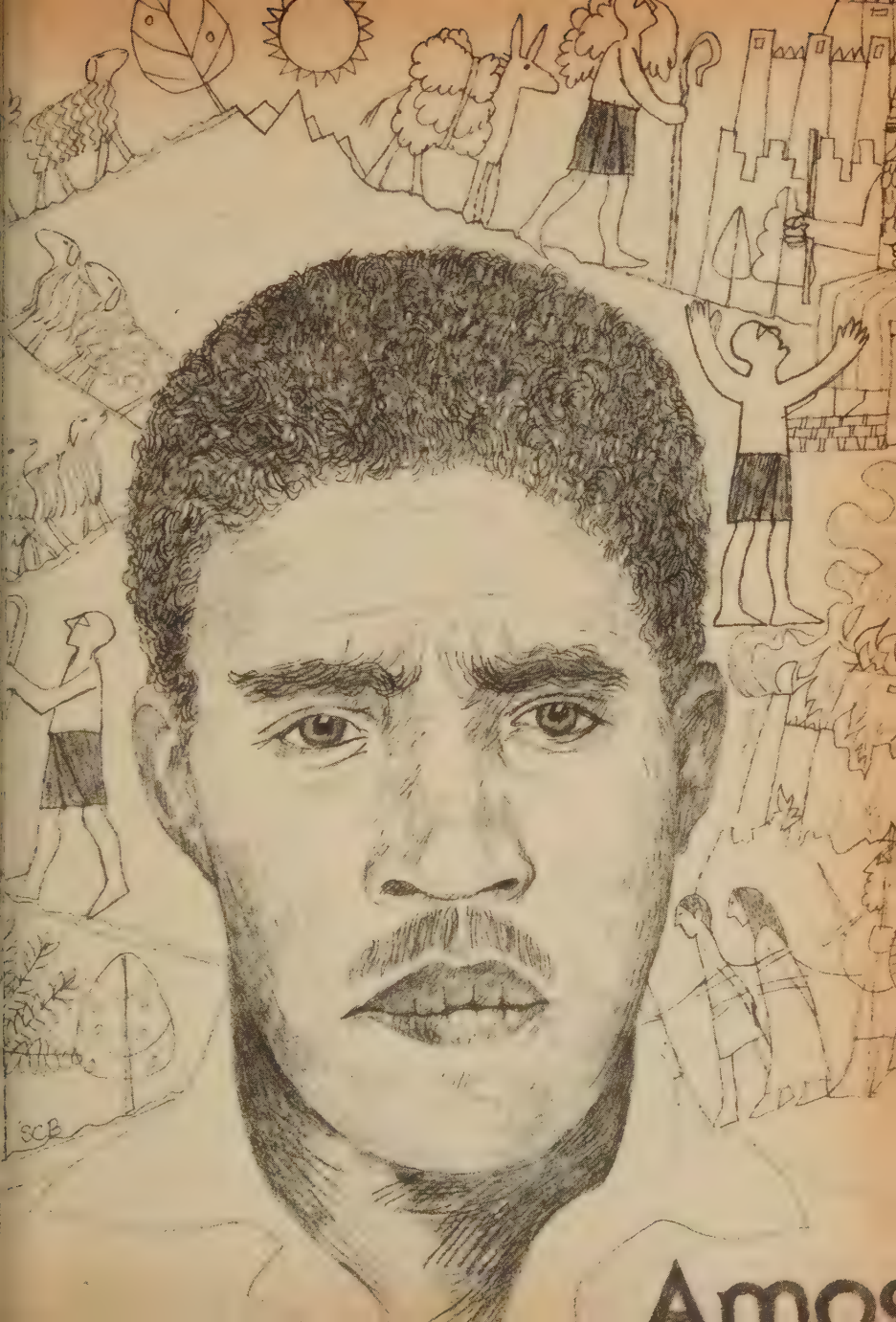

Amos

religious leaders. He preached a message of judgment and doom, generally implying that it was already too late for repentance. He maintained that God would punish the nation, especially the northern part, called Israel, by giving them into the hands of their enemy, Assyria.

In his "sermons," Amos began by spelling out the faults of Israel's neighboring enemies (Chapter 1), and you can almost hear the chorus of "Amens" rising up from his own people. But then he brought his attack on home and the people would have agreed with the elderly black woman who complained that her preacher had "quit preachin' and gone to meddlin'". Some of the specific complaints of Amos were that the people in authority oppressed the poor, ignored justice, lacked sincerity in worship, and exchanged righteousness for luxury. His most caustic remarks were reserved for those who practiced political "hanky-panky" and those who hid behind religious ceremonies. Here's a sample:

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps, I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream."

The story of Amos' climactic *confrontation* with authorities is told in Chapter Seven, verses through 17. The chief prie Amaziah, went to Jeroboam King and complained that Am was guilty not only of treason but sedition—our contemporary ph seology is "conspiracy and inciti

When Amos criticized moral corruption, people complained: "He's quit preaching and gone to meddling."

to riot." He argued that Amos w both unpatriotic and dangero because he predicted the downf of Israel. In effect, Amos was bei called before the committee "UnIsraelian Activities."

Evidently the King was co vinced, for Amaziah then spo directly to Amos, forbidding him continue proclaiming his negat and unwanted message. Am reply to Amaziah is two-fold. Fir he denies being a prophet, or even prophet's son, thus suggesting th he did not have "professiona standing and could not be silenc so easily. Rather, he had receive personal "call" from God and f compelled, as a private citizen, speak his piece. Second, he peated his specific predictio about Israel's coming *destructi*

Hogen

and *exile.*

The book of Amos concludes with a promise that after the exile the people of Israel shall return to Jerusalem, nevermore to be uprooted. The fact is, they were scattered again after the breakup of the Roman Empire and did not return until after World War Two. There are those who think the present nation of Israel is part of God's plan to establish the Kingdom on earth.

Hosea's prophetic posture was even more "unacceptable" than that of Amos. In the book that bears his name, a rather *shocking* and *pointed analogy* is drawn between God's love for the people of Israel and Hosea's love for his prostitute wife, Gomer. It is not clear whether Hosea chose her originally out of prostitution or reclaimed her after she had left him to become a whore. In any case, Hosea willingly and lovingly took her to be his wife, at least partly to illustrate God's great forgiveness and love for the Hebrews.

The message of Hosea was that God's people had been *unfaithful,* placing other gods and values at the center of their lives. For this reason, they will be revealed for what they are when their enemies beseige and scatter them. Yet, God will never stop loving and seeking to *redeem* them. God will even "buy" Israel back from the slave market at great cost to God.

Hosea, like Amos, was deeply hurt by the gross evil of his people, especially by the failure of the leaders to dispense justice and to depend upon God rather than political treaties for their secur Thus he says they "sow the w and shall reap the whirlwind." Tl judgment was, indeed, ruthless is said that the Assyrians were cruelest captors in all of histo They demolished the culture

Hosea's forgivenes of his unfaithful wife dramatizes the extent of God's loving kindness to unfaithful people.

dispersed the Hebrews all over Assyrian empire.

But in the midst of all t judgment and punishment, Hos also spoke of God's great *love* a *faithfulness* toward his people; a of how he will "hound" them a bring them back to himself ev though they do not deserve su love. And Hosea himself sought embody this love in his o relationship to Gomer. He soug her out, payed a high price redeem her, and endured the stig that went with being married to ex-prostitute. In his own wor

"Therefore, behold, I will all her, and bring her into the wild ness, and speak tenderly to her.

It is amazing how graphic t imagery of this story is, even toda Our society, for all of its "loos

ss," still looks with disgust on stitution. To be sure, it is an cepted "institution" within our cho-dominated culture, as a ecessary outlet" or source of mor. Nevertheless, if a respected n in the religious community re actually to marry a *hooker,* he uld be in for a great deal of uble, to say the very least. So the mbolism of Hosea loving a stitute still carries quite a nch, even in our day. And it still rves to dramatize the nature and tent of God's *loving kindness.*

One other thing. Here again we e the Bible dealing with *sexuality* an open and mature way. In fact, be perfectly up front about it, in s and other passages of the Old stament the Hebrew word for xual intercourse is clearly used to eak symbolically of the intimacy the relationship between God d the nation of Israel (see, for ample, Hosea 1:2 and 3:3-5). ten when speaking of how Israel hall come to *know* their God (see, for example, Exodus 6:7), the word for the sex act is used, even as the King James translation frequently uses the term 'know' to speak of sexual intercourse (see, for example, Matthew 1:25). What a startling and beautiful way to speak of God's love!

Amos and Hosea stand against the crowd and speak to us today. But we must be careful not to fall into the trap of too easily identifying ourselves with them and the "bad guys" of their time with our self-chosen enemies. Remember the story Jesus told about the pharisee and publican who went to pray in the temple? The pharisee thanked God he was not like the publican, while the publican asked God's forgiveness. Too often we finish reading the story with the smug confidence that we are not like the pharisee! Chances are if we had been living in the time of Amos and Hosea we would have put both of them down. □

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1. NOEL
2. MAGNIFICAT
3. JUDEA
4. NAVIDAD
5. ELIZABETH
6. JACOB MARLEY
7. MYRRH
8. YES
9. JOHN or MARK
0. TWELFTH NIGHT
1. HEROD
2. VIXEN
3. JOHN or MARK
4. BOXING DAY
5. DAVID
6. MAGI
7. CAESAR
8. LUCIA
9. EMMANUEL
0. WASSAIL

H	I	S	T	N	O	E	L	O	E	B	G	C	C	A	I	T	U	M	Z	R
K	E	D	E	W	S	B	I	C	T	Y	B	A	L	C	K	M	J	A	B	B
M	L	R	A	E	H	G	O	L	D	L	E	D	R	E	A	T	Q	G	N	O
T	N	J	O	H	N	E	B	O	I	S	C	S	U	B	L	A	G	N	F	B
H	O	I	Z	D	R	D	H	I	A	R	I	Q	P	D	D	A	V	I	D	C
G	I	B	C	X	S	Z	A	R	Y	B	C	X	M	A	R	Y	L	F	M	N
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E	S	T	H	E	R	S	Q	U	L	O	M	D	C	X	V	O	W	S	G	T
W	Y	M	Y	R	R	H	Z	Y	B	G	H	M	A	R	K	B	S	T	A	E
T	B	S	E	M	M	A	N	U	E	L	A	D	B	D	O	O	T	O	M	B

THINGS:

Crafts from Recycled and Common Materials

by Virginia Rich · drawn by Sandy Bauer

KNITTING

Machine

YOU NEED

- 2 PIECES OF WOOD: 15" × 3/4" × 3/4"
- 2 PIECES OF WOOD: 5" × 1 1/2" × 1"
- SANDPAPER • HAMMER • RULER
- 40 1" BRADS
- 4 1 1/4" NAILS or SCREWS
- 2 THUMB TACKS • YARN
- KNITTING NEEDLE or BLUNT YARN NEED
- MEDIUM-SIZED CROCHET HOOK

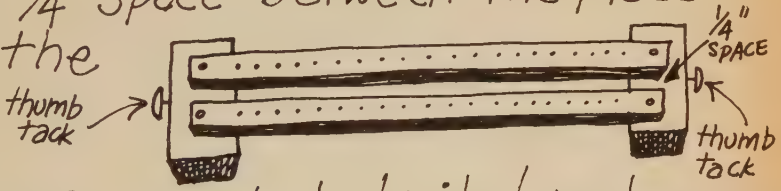
Sand all the rough edges off the wood pieces.

Make a mark 1 1/2" from each en of the 15" pieces of wood.

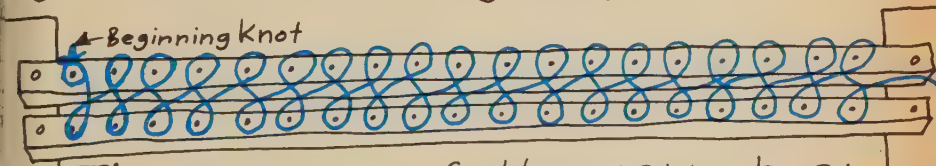
Make marks 5/8" apart along th

ood, between the first two marks.

ound a brad into each mark, leaving
2" to 3/4" of each brad standing
above the surface.
Nail or screw the thin wood pieces
on top of the 2 short fat pieces.
Leave 1/4" space between the pieces
with the
brads.

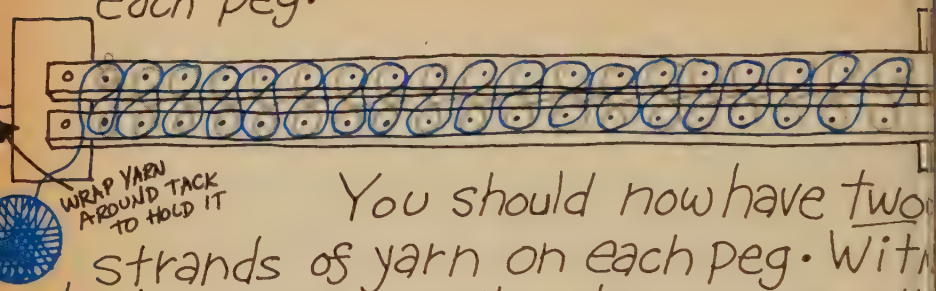


Now you are ready to knit long beautiful
scarves (or pieces which can be sewn
together to make afghans).



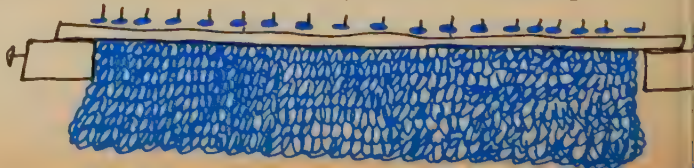
Tie one end of the yarn to an
end peg. Wind the yarn around
each peg, as shown, encircling the
pegs. Next, take the yarn back to
the beginning point by just going

back and forth, not encircling each peg.



You should now have two strands of yarn on each peg. With the blunt yarn needle or knitting needle lift the lower loop of yarn up over the top strand of yarn and over the top of the peg, leaving what was the top loop alone on the peg. Repeat this with each peg.

Rewind the yarn back and forth (like your second layer) to the other end of the loom and repeat the knitting process. As your work accumulates, the knitted yarn will work itself down between the pieces of wood.



o finish off your work - use the crochet hook. Begin at the side of the loom which does not have the ball of yarn attached to it. With the crochet hook, lift the loop off the first peg. Then lift off the loop of the peg opposite and pull it through the first loop. Repeat this process, working always from one peg to the one opposite it. When you have worked all the loops off and have just one remaining on your crochet hook, cut the yarn from the ball and pull that cut end all the way through the last loop. Pull it snug, and there's your scarf!

You may have recognized the knitting you've just done as "spool knitting".

You can do knitting in wider or narrower widths by changing the dimensions of the loom. □

EARTH SONG

If we are to survive as a people, we must learn how to maintain quality in the relationship between the earth and its cultivator and to regain control of those institutions which shape our lives.

ARTICLE AND PHOTOS BY GREG MOYER

The scarecrow lives on a pie-shaped sliver of land at the meeting of two roads in the Berkshire town of Monterey, Mass. This is a special place, I thought, for there must be no better mirror of the quality of the relationship between the earth and its cultivators than the scarecrow. The artists who gave this scarecrow life must understand this precious interconnectedness of things.

Could it be that the scarecrow lives among like-minded neighbors? Had I stumbled upon people who were searching—as I was—for a peek at a way of life that transcends the narrow spiritual bounds of our materialistic culture? Could this small, western Massachusetts community have something to say to all of us?

Nestled in the Berkshire hills, a three-hour drive from either Boston or New York City, I found a community of 700 people grappling on their own terms with the critical issues facing our entire society. A quiet activism abounds as residents speak of the need to regain control of the institutions which shape their lives.

They discovered that the best antidote to the powerlessness of the individual in modern society is to build strong communities which can help take back the choices which have gradually slipped away. To that end, Monterey citizens:

—have supported a food co-operative for nearly six years allowing members to buy quality food at considerable savings over supermarket prices.

—have petitioned the local Board of Selectmen in the wake of Three Mile Island to investigate the ramifications of a serious accident at an aging nuclear reactor 50 miles away. (The selectmen have taken the request seriously.)

—have begun an "energy audit" of all the homes in the community to determine just how much the town pays to heat and transport its citizens.

—have appointed a committee to study the feasibility of forming a firewood co-operative to ease the expected heating crisis this winter.

—have celebrated the first "I Love Monterey Day" last August where alternative energy, nutrition, folk lore, crafts, the performing arts and community building were spotlighted in a public celebration.

"Here in Monterey we have a sense that we have to get ready for something," said Rev. Virgil V. Brallier, the minister of Monterey's only church, which was founded 230 years ago.

"Our high consumption society is running out of steam. The old order is crumbling and we're trying to deal with these changes before we're driven up against the wall," he said.

The sense of urgency is real, but the scene in Monterey is hardly one of panic. Throughout the day village life revolves around the general store, the post office and the gas station, which all sit on the main road. At night people might gather at the largest meeting room in town—the basement of the United

---

Greg Moyer is a freelance photojournalist who lives in Harleysville, Pa., and is a regular contributor to YOUTH Magazine.

Preparing a meal on a wood-burning stove is not unusual in Monterey, Mass. T chimney divides this simple home into kitchen, dining room, living room, and foye

Church of Christ—for a town meeting or a social outing.

Work often means farming or living close to the land, for Monterey has a large number of families who have chosen to "go back to nature." Their houses—sometimes log cabins—are stripped of the amenities of the comfortable life we take for granted. Reasons for choosing a lifestyle that gets ba to the basics are as numerous the people queried, but soon the all mention something abo recovering their freedom. Paradox cally, they say, if one accepts les one gets more.

"I feel very rich," said Judi Kale the town clerk. "I really want f nothing."

A big reason for choosing a lifestyle that gets back to the basics is to enable people to recover their freedom. If one accepts less, one gets more.

Judi and her husband are both well-educated and could hold down high-powered jobs in the city. Instead, they choose to live on a joint income that is modest by today's standards.

"People's desire for more and more comes out of insecurity," Judi said. "People buy things but remain dissatisfied because they think there is more to be had. But they don't really know what they want!"

Judi, who still works part-time in New York City, claims that her Berkshire home puts her back in touch with the natural environment. Despite chores like maintaining the wood-frame house during harsh winters and chopping wood, she says her life is easier than when she lived in the city. All her needs are close at hand, she explained.

"Less dependency means more security. If you have to depend on nameless conglomerates for essential services, you feel less secure. That's a kind of totalitarianism, not security," she said.

Her special concern is energy which seems fitting for a woman who grew up in western Canada and now lives in a part of the United States which boasts about two and a half seasons instead of four.

"Our country and our planet are engaged in an energy debate of major proportions," she said. "Slowly we're realizing that energy is a shared thing, so people here are conscious of planning for a local as well as a planetary energy program."

Judi believes that solar and renewable resources with decentralized, low-cost technologies can be the only answer for rural residents like herself.

"My role is to promote that debate in the communities that touch me," she said.

Others were catalyzed into action by the events at Three Mile Island. Mickey Friedman admits that he was woefully ignorant of nuclear power before the March 28 accident in Harrisburg, Pa. He was stunned to get a phone call that week from a friend who wanted to evacuate himself and his eight-year-old son to Massachusetts. From then on, Mickey decided to learn all he could.

What he found was anything but comforting. The second oldest operating nuclear reactor in the country, Yankee Rowe, sat 50 miles from his doorstep. Though its power output is relatively small compared to the unit which malfunctioned at Three Mile Island, the reactor has few of the safety systems required of modern plants. At least one former scientist who worked for the Nuclear Regulatory Commission claims that the design is so primitive that the reactor should be shut down today.

Mickey and a committee of concerned citizens also raised troublesome questions about the "safe" storage of used nuclear fuel rods, the transportation of radioactive wastes on Monterey roads, and whether a regional evacuation plan exists. As a first step in extricating themselves from a nuclear and fossil fuel economy, Mickey's group began studying the real costs of energy in Monterey. With the help of Alan Silverstein and the Center for Ecological Technology, a community-wide energy audit is underway.

"When you talk about alternat energy, people around here s they can't afford it," Mickey sa "I think these same people will shocked to see how much mor leaves their pocketbooks a travels outside the county, t state, and even the country purchase their energy."

For example, Mickey's hom Blue Hill Farm, cost $2,000 to h last winter, he said.

According to Alan Silverste people within the past six mont are much more receptive to ener planning. He should know. H organization is involved in installi various kinds of solar systems businesses and homes througho western Massachusetts.

"What we're trying to do organize people so that they c own a piece of their energy future he said. "As we continue to lose c independence with non-renewab energy, changes will come. Peop will demand them."

Ellen Rainey stepped in nearly s years ago to help get a food c operative off the ground. The id then, as now, remains simpl Provide good, nutritious food wholesale prices by taking orde from members and buying in bul It sounds so easy, but making happen demanded a dedication an commitment few volunteers we willing to make.

In an article about her co-o experience, Ellen wrote: "(Huma energy ebbs and flows madde ingly. There is a reluctance an eagerness, curiosity and lack of i timorous innovation and very ofte

'People's desire for more and more comes out of insecurity. They buy to satisfy themselves and still want more, but they don't really know what they want!"

in endearing touch. Above all, there is uncertainty. You can't be sure anything will get done." Yet the co-op survives.

Ellen and her husband David have chosen a lifestyle that some would refer to as "voluntary simplicity." When asked to explain or define it, Ellen would only say that it feels like the right thing for her to be doing now.

What their interpretation of voluntary simplicity seems to mean is taking a long hard look at:

- Energy and whether it can be cheap and non-polluting;
- Food and whether it can be wholesome and economical;
- Health and whether "right living" and natural remedies can't reduce dependence on doctors;
- Farming and whether it can sustain a family as well as provide meaningful work.

Like so many of the Monterey movers and shakers, Ellen knows first-hand what city living is like. She reared two children on the front stoops of Brooklyn. But the scale of New York claimed its toll on her spirit. In a small town like Monterey, Ellen feels the freedom and the possibility of getting involved in

Monterey citizens are studying the efficiency of forming a firewood co-operative to ease the expected heating crisis this winter.

Town meetings are held in the largest room in the village—the church's basem
Rev. Virgil Brallier (opposite page) is one of the leaders in the commun
energy concerns.

her own community. The same sense of participation can happen in a city, too. But often the neighborhood organizations that pull people together simply do not exist.

To Rev. Brallier and his wife is given much of the credit for generating Monterey's self-awareness. Their success seems to be their willingness to be open to non-traditional religious experiences. His ministry tries to be receptive to the whole of human growth by recognizing that the spiritual presence is much more than many Christians ever believed.

Monterey is full of very spiritual people who have spent little time in church, according to the Brailliers. Instead they show their reverence for life by the way they choose to live. The Bralliers "feel quite comfortable" with their new neighb
many of whom believe that they
helping to give birth to a "new a
in human consciousness.

"These people are saying
you must work in harmony,
there is a rhythm to life that
must flow with. If you work aga
the flow, you get lost," Rev. Bra
said.

"This may not be a religi
insight for all of us, but it i
religious insight for me."

He explained that we as a soc
might be moving back to "
mism," which is a word
describes the spirituality of pe
who lived before the coming
western philosophy and relig

"I remember from studying
mism that it is supposed to be m
primitive, but for us it may m
seeing the spiritual presence in

ings," Rev. Brallier said.

"It is a sense of the divine in our hole earthly existence. It is not in ny way deluding the spiritual, but ctually intensifying it."

He sees much of our spiritual rowth evolving out of our response the events which unfold around s.

"These people are saying that you must work in harmony. There is a rhythm to life that you must flow with. If you work against the flow, you get lost."

"The appreciation of stewardship of the earth is not going to come if we **teach** our way into it, but as we **experience** our way into it," he said. "It is the world and its life that we are involved in and the spiritual is to be gained through our real experiences of the world."

How does this translate into everyday life?

"Here in Monterey," Rev. Brallier said, "we see it as people standing face-to-face to help each other through whatever is coming."

That "whatever" is likely to mean scarcity of goods and services that the residents of Monterey—and the rest of us—take for granted. A time of shortages always means massive suffering and readjustment. But the best hedge against the uncertain fortunes of large and powerful institutions is the community of friends who are there to help in a time of distress.

In essence, it means learning how to live more resourcefully and more economically. It means learning how to coexist with the animal and plant kingdoms by turning to nature for one's essential needs. And it means tapping into the spirit wherever it is to be found. This is the impulse that is quickening the life of Monterey, Mass. □

TOUCH and GO

ERROR CORRECTED

Your magazine is a healthy tool for youth in the midst of a sea of garbage that appears on the newsstand. You are to be commended for such a fine endeavor.

As a New Testament textual critic who notes minutia, I want to correct an error in "Love and the Bible" (July-August 1979). The error is that there are not five Greek words for love used in the New Testament, but there are five words in the Greek language for love. *Eros* and *storge* are not found in the Greek New Testament. Also, *philia* occurs only once but its verb forms *phileo* appear 25 times.

I report this for accuracy, not to criticize the contents of the article.

—H.E., Burgettstown, Pa.

FAMILY

From reading your magazine, especially the excellent "family" issue (July-August 1979), I feel that your staff is very sensitive to the needs of young people, realistically so. Church programming for teens must include sexuality and marriage in some form, along with some content on dating behaviour, etc. Our young teens must be aware of what kind of expectations they should have of marriage, what they should bring to a close relationship, etc. I intend to share this "family" issue with my married children, too. It has helped me understand that *my own* ideas must alter cannot happily live with the styles of my own sons daughters.

—W.M., New Glasgow, Nova Sc

TRY NOT TO...

I was reading along thinking the meditation (June 1979) pretty good until I came to: " not to love someone who can' won't love back." HA! I car believe you call yourself a Chris magazine. This quote is a di contradiction to the teachings Jesus.

"Love your neighbor as yours (Mt. 22:39).

"Love your enemies and pray those who persecute you" (5:44).

"This I command you, to love another" (Jn. 15:17).

These are only a few teaching prove the point.

One very sad thing is that m young people (like myself) may not know Christ in a perso way will probably pick up y magazine and read this statem which may confuse them, or w of all, THEY MIGHT BELIEVE

—V.M., Chesterton, I

Editor's Note: *We agree; the you quote is confusing and interpreted as you do, it is not to the gospel. However, we und stood the author to be say something different.*

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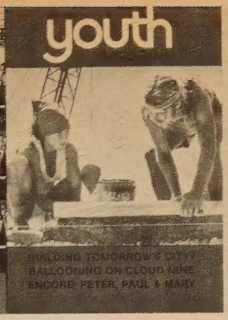


ANUARY

"Inside Youth" talks of Jeff Kellam and Kathy Meacham.
Making sequels to successful films is an old Hollywood money-maker.
Make your own banners.
The DJ is a minister and his radio show is his ministry.
Picture-and-quote calendar for 1979.
An historic Spanish chapel is restored by youth in New Mexico.
"Small Talk" by Cartoonist Doug Brunner.

EBRUARY

Photographer-writer Greg Moyer is featured "Inside Youth."
Ballooning is a rising recreation.
Handmade slides are easy to do.
"A Room Full of Rejects"—meditation by Herman C. Ahrens Jr.
There's always something to do.
Women in sports (word puzzle).
Paolo Soleri discusses his city of tomorrow.
"Limited Editions"—cartoons by Doug Brunner.
Peter, Paul, and Mary reminisce in an exclusive dialogue.

MARCH

- "MAD encounters" by the editor "Inside Youth."
- How to face loneliness.
- "Isolation"—meditation by Lisa Mathiesen.
- "Clowns for Christ" in Elyria, O., and how you can do it, too.
- An exclusive visit with the editors of MAD Magazine.
- Hockey violence is not the way the game is played.
- "Taking Off"—cartoons by Doug Brunner.
- Animated films make a comeback—"Watership Down" and "Lord of the Rings."

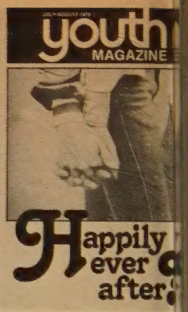
APRIL

- Love and crisis in everyday life "Inside Youth."
- Film review of "The Deer Hunter."
- How a social studies teacher converted his classroom into a dictatorship in one week.
- A portfolio of Jewish art in the Nazi concentration camps.
- "Be Free To Be Yourself"—how to cope with cults.
- Cartoonist Brunner has "Growing Pains."
- A wet word puzzle on water.
- The boom of "Dungeons and Dragons."

MAY

A special issue on life in Washington, D.C.

- Marcie Sims describes being a page in the U.S. Senate.
- Robert Edgar, a Methodist minister, fights for right as a U.S. Representative.
- "Capitol Gains and Losses"—Cartoonist Brunner looks at Washington, D.C.
- A pictorial on what's new on the Capitol Mall.
- Washington word puzzle.
- How the citizens' voice can be heard



where it counts.
- Interview with young black residents of Washington.
- "I Wonder Why?"—meditation by Herman C. Ahrens Jr.

JUNE
- Interviewing a minister who fights the mob "Inside Youth."
- "The North Avenue Irregulars" is a hilarious film based on a true story of women of one church.
- "Up in Smoke"—cartoons by Brunner.
- What is the Holy Spirit all about?
- Some "Try Not To's" and One "Try Hard To."
- A round-up of musical folk festivals.
- How to carve in plaster.
- An update on the prospects of a U.S. military draft.
- A sports word puzzle.
- John McEnroe is the latest young tennis star on the rise.

JULY-AUGUST
A special issue on preparing for family life.
- The family is the source of life (a photo album of families).
- Understanding who you are and why you deserve respect.
- Key steps in developing healthy relationships.
- "Family Portraits"—cartoons by Brunner.
- How do you know when you're really in love?
- How to make decisions on your own.
- What's it take to build a stable marriage?
- How to rear a healthy child.
- What it's like to be a parent of tee
- "I Wonder"—meditation by Will W. Finlaw.
- Bibliography on the family.
- A prediction about the family of future.

SEPTEMBER
- "Inside Youth"—we're proud to b religious magazine, although we not always "look" like one.
- An analysis of the movie ratings— PG, R, and X.
- "Fallout"—Brunner does it again
- First in a series on "Our Bibl Contemporaries"—Jacob a Joseph.
- Behind the scenes at the nuc accident at Three Mile Island.
- How to "sculpture" with fabrics.
- Nomination forms for "Good N About Youth."
- "Star Trek"—meditation by Herm C. Ahrens Jr.
- An Illinois youth group does w project in the Bahamas.

OCTOBER
A special issue of art, photograp poetry, and prose all by teenagers in annual 1979 YOUTH Magazine Crea Arts Awards. (Includes two portfolio photos by Carol Robinson and art Jill M. Walz.)

NOVEMBER
- Special tribute to one editor some of the illustrious alumnae

The T.M.I. Syndrome

joins.
In the heart of Chicago's South Side is the Blue Gargoyle.
World students debate science and faith.
"Talking Turkey"—Brunner's tribute to Thanksgiving.
A teen talks about mental health among her peers.
"My Steel-String Friends"—meditation by Mark Byam.
About Deborah and Ruth, women of the Bible.
How a sculptor carves "The Creation" for the Washington Cathedral.
How to make simple "movie machines."
There is insight in what Mork reports to Ork each week on TV.

BACK ISSUES AVAILABLE!

If you missed any of these past issues, most can still be purchased by you. They are valuable tools for youth group activities, retreats, or as resources you can keep on file. Regular issues of YOUTH Magazine are 75 cents each and special issues are $1.00 each. Copies of the leaders' guide, YOUTH PLUS, are available for each month in 1979 for 15 cents each, and 25 cents each for special issues. To order, write: YOUTH Magazine, Room 1203, 1505 Race St., Philadelphia, PA 19102.

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CHRISTMAS OBSERVED
A word puzzle

PLANNING YOUR FUTURE
By Ken Potts

AMOS, HOSEA, AND TODAY
By Jerry Gill

MAKE KNITTING MACHINES
Things by Virginia Rich

SAVE THE LAND
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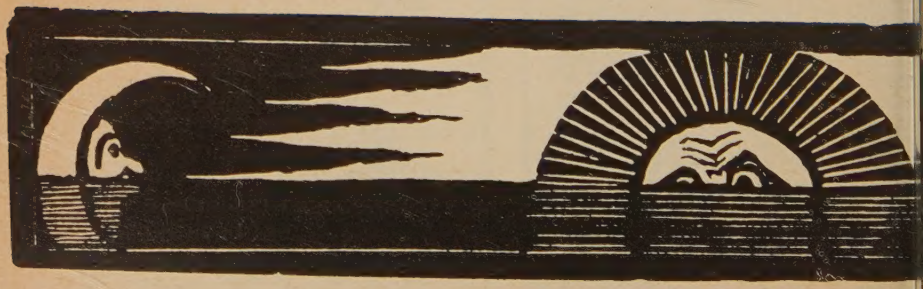
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